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Specimens of Vatteluttu Inscriptions



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INTRODUCTION

Vaṭṭeluttu, Tekkaṇ-Malayālam and Nāṇa-mōṇa ⁽¹⁾ are the various names of a kind of alphabet which was current in the Madura and the Tinnevely districts and on the Malabar Coast. The earliest known records written in this alphabet discovered hitherto are those of the early Pāṇḍya king, Jaṭilavarman Parāntaka I, who reigned in the last quarter of the eighth century A. D. At that time the alphabet was completely evolved and the difference between two similar letters, such as for instance between *p* and *v*; *ṇ* and *lu* etc., was very markedly shown; the decipherment of the early documents is consequently very easy. A few centuries later carelessness is exhibited to such an extent that it becomes difficult to say if a letter is *k* or *ch*, *ṇ* or *lu*, *p* or *v*, and so on. In the most recent times, the 17th and 18th centuries, the difficulty in reading is much more heightened by writing letters *p*, *v*, *y*, *n* and sometimes *l* also, exactly alike, so that if a word like *ṛalā-vagaiyāṇa* is written in the alphabet of this period, it could be read as *vava-vāgaivāva*, *vava-vagaiyāva*, and so on in no less than 24 ways. Inscriptions of this kind are to be read only on the context and such readings depend for their correctness only on probability. If a better reading is suggested, the one made before must be given up. The Vaṭṭeluttu alphabet dragged on its existence till the end of the 18th century on the West Coast and eventually gave way to Malayālam.

This alphabet is surmised by Dr. Burnell to have had its origin in the Phoenician and Aramaic characters of Europe. The same scholar also thought that it was "best to consider the Aśoka alphabets and the Vaṭṭeluttu as independent". In his opinion, this alphabet is very much older than the Tamil, which "only gradually supplanted" it. With this notion, he asserts that Kural and Tolkappiyam were written in this character and adds in this connection certain absurd uncalled for remarks on the antiquity of the Tamil literature, the utter incorrectness of which has been ably pointed out by the late Mr. Sundaram Pillay in his 'Some Mile-stones in Tamil Literature.' No doubt epigraphy had not far advanced at the time Dr. Burnell wrote; hence nothing definite could be said then about any characters generally and of Vaṭṭeluttu in particular. Since then and up till Dr. Buhler wrote his Indian Palaeography the study of Vaṭṭeluttu had not progressed very much. However, that scholar advanced a second hypothesis about the nature of the Vaṭṭeluttu and its origin. Says he, "The Vaṭṭeluttu may be described as a cursive script, which bears the same relation to the Tamil as the modern alphabets of the clerk and merchant to their originals e.g., the Mōḍi of the Marāṭhās to the Bālbōdh and the Takari of the Dogras to the Śaradā. With the exception of the *I*, probably borrowed from the Grantha, all its letters are made with a single stroke from the left to the right, and are mostly inclined towards the left. Several among them, such as the *ṇa*, with the curve and the hook on the left, the *va* with the open top and the hook on the left and the round *ra* show the characteristics of the second variety of the Tamil of the 11th and 12th centuries. And with the usage of the later Tamil inscriptions agrees the constant omission of the *virāma*. Some other characters, such as the round *ta*, the *ma* with the curve on the right and the *ya* with the loop on the left seem to go back to the forms of the earlier Tamil. And three, the rounded *U*, the pointed *E*, and the *ṇa* with a single notch possibly show characteristics dating from still earlier period. Perhaps it may be assumed that the 'round hand' arose already before the 7th century, but was modified in the course of time by the further development of the Tamil and the Grantha scripts. Owing to the small number of the accessible inscriptions, this conjecture is however by no means certain."

From the statement that Vaṭṭeluttu is but a cursive form of Tamil, we have evidently to understand that it did not exist before Tamil and came to be a separate alphabet like the Mōḍi and Takari when Tamil came to be employed by business men who could not attend to the niceties of the ideal or theoretical letters; again the assertion that, like the later Tamil, the Vaṭṭeluttu also

(1) The name Nāṇa-mōṇa is given to it because, at the time when the alphabet is taught to children for the first time, the benedictory words *namosṭu* etc. are begun, which are spelt *nana*, *mona*, *ittanna*, *tuna* (that is, *na*, *mō* and *tu*), and the alphabet therefore came to be known as the *nāṇa-mōṇa* alphabet.

omits the *virāma*, clearly means to convey the notion that the evolution of the latter alphabet was proportional and corresponding to that of the former. It is therefore certain that Dr. Buhler is of opinion that Vatteluttu is no other than Tamil as developed by the business man, the scribe.

To me it appears that the Vatteluttu is most likely derived from the Brāhmi variety of the Aśoka alphabet, like all other alphabets of India, the Nāgari, the Tamil-Grantha and the Telugu-Kannada groups. But it had had a separate line of evolution. From the close analogy of the early specimens of the Tamil-Grantha characters we are sure that they must have been derived from the same mother alphabet, the Brāhmi of the Aśoka script. On closer scrutiny we can find several points of similarity between Vatteluttu on the one hand and the other alphabets of S. India. I have shown elsewhere that the Tamil-Grantha group of the S. Indian alphabets is derived directly from the Brāhmi characters and it is enough if it is proved that Vatteluttu bears close resemblance to the Tamil-Grantha letters, to establish the ultimate origin of the former alphabet.

Let us take first the vowel *a* of the Vatteluttu alphabet and compare it with its analogue in Tamil. The only peculiarity noticeable in the Vatteluttu letter is that it has for the connecting horizontal stroke between the beginning of the letter and its end a curve which is open at the top; whereas, the Tamil letter has in its place a straight line. (See Tables.)

The addition made to the short vowel *a* to convert into a long *ā*, is identical with that employed by Tamil. This addition marks the increase of the length of the sound by half a *mātra*, and is also used in the formation of the long *ū* as in *vū*, *pū*, *mū*, *yū* etc. (See Tables.)

The Tamil *i* is written in archaic inscriptions like the Arabic numeral three; that is, the end stroke curls to the left; whereas, in Vatteluttu it turns to the right. There is practically no difference between the Tamil and the Vatteluttu long *i*'s.

The Vatteluttu *u* is identical with the same letter of the Tamil alphabet, but in the one case the lower horizontal line is slightly curved, and in the other, it is straight. To the short *u* the secondary *ā* symbol, a short straight horizontal line, is attached to the right end to make it long *ū*. In the case of the Vatteluttu it is added at the end of the horizontal member of *u*, whereas in the early Tamil letter it is found attached to the vertical member, near the loop. The principle that the longer vowel is obtained by the addition of a short straight stroke to the left is of universal application and is found to apply to the case of the Vatteluttu and the Tamil letters as well.

The letter *e* of Vatteluttu differs from the same letter of the Tamil alphabet in that the former has its end slightly bent inwards and has the angle, formed by the first and second portion of it, at its top. In the case of the Tamil *e* the angle referred to above is on the right, the first part of the letter being horizontal and the second, vertical.

The origin of the Vatteluttu *ai* is not clearly traceable.

There is no difference between the Tamil and the Vatteluttu *o*. The vowel *au* has not hitherto been met with in the several Vatteluttu inscriptions examined by me. Its place is often taken by *av* and hence it is generally absent in Vatteluttu inscriptions.

Coming now to the **consonants**, the Vatteluttu *k*, *ch*, *ñ*, *r*, *l*, *ḷ*, *ḹ*, *ṇ*, are identical with the corresponding Tamil letters; with the exception of the lower horizontal portion, which is a curve opening at the top in the Vatteluttu and a straight horizontal line in the Tamil alphabets, the letters *n*, *t*, *p*, *m*, and *v* of both the characters are identical. In the case of the letters *p* and *m*, a small hook opening to the left is attached to their left.

The letter *ṇ* as found in the Tamil inscriptions of the early Palkava periods has the shape which resembles somewhat the Vatteluttu *ṇ*; while in the former there are two distinct loops, the latter has only one.

The earliest known forms of the letters *t* and *n* occur in a short inscription discovered on the hillock called the Tirunāthar-kunṇu, near Śēṇji (Gingi); for the shapes of these letters see p. 231, of the Travancore Archæological Series, No. XIV. The Vatteluttu *t* and *n* differ a little from the Tirunātharkunṇu ones in that the vertical line of *t* of the latter is converted into a curve in

the former, and both the vertical and horizontal straight portions of *n* of the latter are turned into two curves in that of the former. The Vatteluttu *n* has, in accordance with the general rule obtaining with the letters of this alphabet, the horizontal lower line in the form of a curve, with its opening at the top. It has, like *p* and *m* developed a hook on the left side at the beginning of the letter, and opening to the left. If the lower curvilinear line were drawn rather long, it would create confusion between *n* on the one hand and *v* and *p* on the other. To distinguish the letter *n* from the two others, *v* and *p*, its lower limb is converted into a simple hook with its opening to the right. In point of the relative lengths of their horizontal lower curvilinear member, the letters *n*, *v* and *p* stand in order; *n* has the shortest, *v* a slightly larger and *p*, the largest length.

The rough *r* of the Vatteluttu and the Tamil alphabets are also very similar to each other; the end of the letters curls to the left in the case of the Vatteluttu letter, whereas in the Tamil character it descends a little below the line.

If in its vowels and consonants the Vatteluttu alphabet is similar in shape to the Tamil alphabet, the resemblance is still more striking in its secondary vowels, *kâ*, *kî*, etc. The principles involved in the formation of the secondary vowels are general and applicable alike to all the alphabets of India. The long *â* is formed by the addition of a short horizontal stroke to the right of the consonant somewhere at the top, (compare the Brâhmi *kâ* for instance on page 229 of this Series.). In the earlier stages of the evolution of any Indian alphabet, this stroke remains horizontal, but in course of time it bends down and becomes a vertical stroke; the attachment of this addition with the consonant does not get severed till after a few more centuries; in the case of Tamil the earlier long *û* has this long *â* symbol horizontal and straight; later on it becomes a small vertical stroke attached to the top of the letter; cf. *û* of table on page 219 of this Series. About the 11th century separation of the secondary symbol from the body of the letter is complete; (see table on p. 220). In the case of the Vatteluttu characters, the secondary *â* remains straight and horizontal throughout.

The secondary *i* is formed by the addition of a semicircular curve beginning from the top of the consonant and ending on the left with its opening to the left. (This is a more evolved form of the simple Brâhmi angular stroke). The later developments in this are that the symbol gets detached from the consonant in course of time and stands immediately above or by the side of the consonant; compare the later Tamil *ki* and the Nâgari *kî*, but this does not affect the Vatteluttu secondary *i* symbol which remains attached to the consonant. Not much difference is visible between the short and the long *i*'s in the earlier stages, whereas in the later periods the short and long letters are distinguished from each other by various devices which are characteristic of the genius of each alphabet of S. India. The secondary *u* short is obtained by adding a short vertical line at the bottom of the consonant, but if the latter happens to be itself ending in a vertical line as in the case of the Brâhmi, the Tamil and the Nâgari *ka*, the addition took a horizontal course. The addition to the consonant of one more line near the short *u* converts the letter into a long *û*. In some alphabets such as the Tamil, Vatteluttu etc., this second addition is made often to the end of the first or the short *u* symbol; the secondary long *û* stroke, in these alphabets assumes in course of time a curvilinear form; compare *ûû*, *pû* etc. with *kû*, *tû*, etc. The secondary *e* is formed by affixing to the top of the consonant a straight short line on the left, while *ai* is got by two lines drawn parallel to each other in the same place as in the case of secondary *e*. This becomes a curved line open at the top in the Vatteluttu alphabet. The secondary *ai* with the two *e* strokes parallel to each other is seen in early Grantha and in the Nandi-nâgari and in a manner, in the Dêvanâgari; whereas in the other alphabet such as the later Tamil-Grantha, the Vatteluttu etc., the two lines, which in course of time become two right-hand spirals placed one above the other, in earlier inscriptions, and side by side in the later records. In still later times the two members of this symbol fuse into one somewhat resembling the *ñ* with two rings. The secondary *o* is composed of the secondary *â* and the secondary *e* the respective symbols being attach-

ed to the consonants in their proper place, that is, *c* on the left and *â* on the right. The secondary *au* is apparently formed by attaching an additional secondary *â* stroke in addition to the secondary *c* and *â* symbols required for the secondary *o*. In later times the two secondary *â* strokes which are placed side by side vertically, coalesce into one symbol, which resembles the Tamil numerical symbol *hundred* in the Tamil alphabet.

So far as these general principles of the formation of the secondary vowels are concerned, the Vaṭṭeḷuttu alphabet also obeys them as well as any other alphabet of India. This fact clearly proves that the prototype of the Vaṭṭeḷuttu alphabet is the Brāhmi variety of the Aśoka script. It had, like the other alphabets, its own evolution, which differed somewhat from the course of evolution of the Tamil characters. In a very late period of the existence of this alphabet it degenerated so much that it made no difference between the various letters, such as *p*, *v*, *y*, etc., and reading a piece of writing in this alphabet became a matter, as we remarked already, depending entirely upon the context as well as the experience of the reader. Under such circumstances no one would desire to continue the use of this deficient alphabet; and when the Chōḷa conquest of the Pāṇḍya country took place, and the Tamil alphabet began to creep in, it was received with, perhaps, a great feeling of relief. The Vaṭṭeḷuttu was once for all thrown out. In an inscription found in the Kuttalanāthasvāmin temple at Tirukkurgālam, it is stated that when the central shrine, which had become dilapidated, was repaired, "all the writing, except the *Vaṭṭam* (Vaṭṭeḷuttu) which could not be read, was re-engraved on the wall." It is clear from this that at the time of the repair of the temple, Vaṭṭeḷuttu became an illegible or unknown character in the Pāṇḍya country. In the insulated Malainādu (Malabar) it continued as late as the middle of the 18th century A. D., and even here it was finally supplanted by the Arya-ḷuttu (the modern Malayālam).

It is an item of faith with some epigraphists that the vertical variety of Vaṭṭeḷuttu, like the one employed in the Madras Museum grant, the Trivandram Museum stone, etc., is more ancient than the slanting variety. There does not appear to be any ground for such a supposition; for both the varieties of the Vaṭṭeḷuttu script are employed in the inscriptions of the early Pāṇḍya king Jaṭilavarman Parāntaka; compare the Tirupparankunṇam inscription whose facsimile is given below, with the facsimile of the inscription of the same king found at Āṇaimalai and reproduced in the *Ep. Ind.* Vol. VIII, p. 320. In the earliest known Vaṭṭeḷuttu records the consonant *k* is always written like a Latin cross and *cha*, like the small *j* of the English cursive alphabet. Distinction is shown between *p* and *v* by giving the former a longer length to the former, as in the Grantha alphabet, than *v*. The letter *y* is a double semicircular curve with their openings at the top. Occasionally the other form, that of a left-handed spiral, is also employed. All these differences do not give any sure criteria of the age of any inscription. One thing which happens to be a real distinguishing feature of the early Vaṭṭeḷuttu is that the letters which end at the bottom, terminate in a horizontal line; compare *n*, *t*, *ṇ*, *r*, etc., on the table on page on the next page.

In the inscriptions of the 10th and the 11th centuries A.D., the letters *k* and *ch* are often written exactly alike and cannot be easily distinguished from each other except on the context. However, a slight and hardly perceptible difference is shown by making the loop of the latter a little bigger than that of the former. The other letters remain practically the same as in the earlier characters, but then they are really made 'round hand' (*vaṭṭeḷuttu*) by omitting all angularities; in rare instances the angularities are reproduced, as in the copper-plate inscriptions of Bhāskara-Ravivarman. These features drag on to the end of the 14th century more or less. The degeneration is clearly visible in the inscriptions of the second half of the 14th century A.D. The forms of the letters *ku*, *kū*, *chu*, *na*, *a*, *â* and *e* have very different shapes from those of the early periods. The secondary *e* symbol has a small angular appendage developed at the beginning.

When we come to the 17th century, the difficulties in reading the Vaṭṭeḷuttu inscriptions become keener. For instance, it is almost a feat to read the Miñchirai Maṭham plate whose transcript and facsimile are given in another part of this paper. The Pāliyam plates detailing the

Thripparankunram, Madras and Tiruvandram Museum Inscriptions of Maranjadaivan (about 770 A. D.)

	க	ச	த	ந	ப	ஹ	ஹ	ஹ	ஹ	ஹ	ஹ	ஹ	ஹ	ஹ	ஹ	ஹ	ஹ	ஹ	ஹ
1	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய
2	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய
3	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய
4	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய
5	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய
6	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய
7	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய
8	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய
9	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய
10	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய
11	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய
12	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய
13	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய
14	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய	ய

Thripparankunram Inscription of Maranjadaivan
(To face p. 286)



ed to the consonants in their proper place, that is, on the left and on the right. The secondary *au* is apparently formed by attaching an additional stroke, namely a vertical stroke to the secondary *e* and *a* symbols required for the secondary *au*. In the 10th century the two secondary strokes which are placed side by side separately, namely *au* and *au* symbol, which resemble the Tamil numerical symbol *āṇṇ* used in the Tamil alphabet.

So far as these general principles of the Vatteluttu alphabet are concerned, the Vatteluttu alphabet also obeys them as well as the Tamil alphabet. This is proved by the prototype of the Vatteluttu alphabet, the Brahmi script. It has, like the other alphabets, its own evolution, which started from the evolution of the Tamil characters. In a very long period of time, the evolution of the Vatteluttu script was so much that it made no difference between the various letters. A piece of writing in this alphabet became a matter of guesswork upon the context as well as the experience of the reader. One of the reasons for the desire to continue the use of this ancient alphabet, and with it the Tamil script, took place, and the Tamil script began to emerge from the Vatteluttu script. The Vatteluttu was used for all the inscriptions at the Kuttanadhaavamin temple at Tirukudam. It is stated that when the temple became dilapidated, was repaired, "all the writing, except the Tamil inscriptions, he read, was re-engraved on the wall." It is clear from this that the Vatteluttu script, Vatteluttu became an illegible or unknown character. In the 10th century, the inscriptions at Malaiyālu (Malabar) is continued as late as the middle of the 10th century. In the 10th century even here it was finally supplanted by the Arya script and modern Malayalam.

It is an item of faith with some epigraphists that the earliest variety of Vatteluttu, that is, the variety employed in the Madras Museum grant, the Travancore Museum stone, etc., is more ancient than the slanting variety. There does not appear to be any ground for such a supposition; for both the varieties of the Vatteluttu script are employed in the inscriptions of the early Pandya king Jatavarman Parantaka; compare the Tirupparakkunam inscription whose facsimile is given below, with the facsimile of the inscription of the same king found at Annamalai and reproduced in Vol. VIII, p. 320. In the earliest known Vatteluttu records the consonant *k* is always written like a Latin cross and *chu*, like the small *y* of the English cursive alphabet. Distinction is shown between *p* and *e* by giving the former a longer length to the former, as in the Grantha script, than *e*. The letter *y* is a double semicircular curve with their openings at the top. Occasionally the other form, that of a left-handed spiral, is also employed. All these differences do not give any sure criteria of the age of any inscription. One thing which appears to be a distinguishing feature of the early Vatteluttu is that the letters which are at the bottom, terminate in a horizontal line; compare *n*, *t*, *g*, *r*, etc., on the table on page 287.

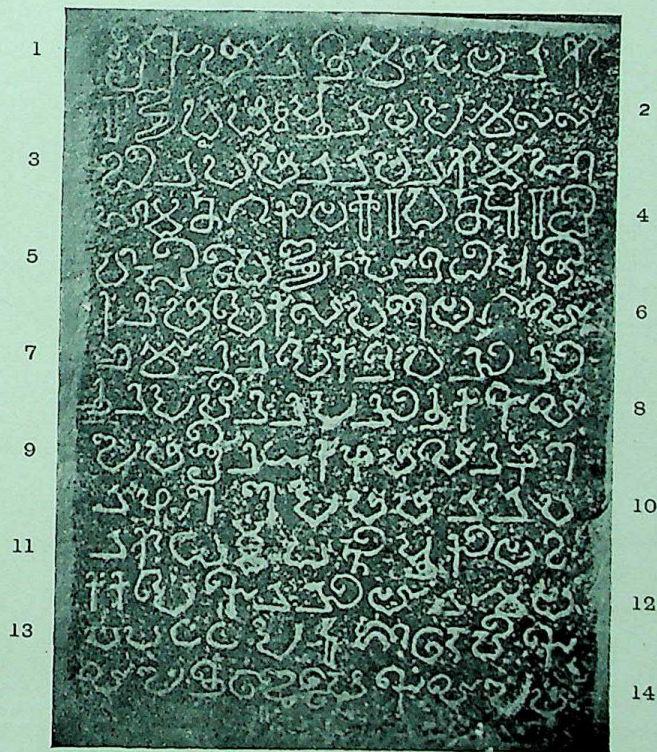
In the inscriptions of the 10th and the 11th centuries A.D., the letters *n* and *t* are often written exactly alike and cannot be easily distinguished from each other except by the context. However, a slight and hardly perceptible difference is shown by making the letter *n* a little bigger than that of the former. The other letters remain practically the same as in the earlier characters, but then they are really made 'round base' (rounded) by removing the angularities; in rare instances the angularities are reproduced, as in the inscription of the Pandya king Bhaskara Ravivarman. These features drag on to the end of the 10th century and of the 11th. The degeneration is clearly visible in the inscriptions of the second half of the 11th century A.D. The forms of the letters *ku*, *ku*, *chu*, *na*, *a*, *ā* and *e* have very different shapes from those of the early periods. The secondary *e* symbol has a small angular appendage developed at the beginning.

When we come to the 17th century, the difficulties in reading the Vatteluttu inscriptions become keener. For instance, it is almost a feat to read the Mincheral Mahant plate whose transcript and facsimile are given in another part of this paper. The Fattam plates, dated in the

Tirupparankunram, Madras and Trivandram Museum Inscriptions of Maranjadaiyan (about 770 A. D.)

	க	நி	ச	நீ	ஈ	ந	ஊ	ம	ய	ர	ல	வ	ஐ	ஓ	ஊ	ஓ	ஊ	ஊ
a	அ	அ	அ	அ	அ	அ	அ	அ	அ	அ	அ	அ	அ	அ	அ	அ	அ	அ
â	அ	அ	அ	அ	அ	அ	அ	அ	அ	அ	அ	அ	அ	அ	அ	அ	அ	அ
i	இ	இ	இ	இ	இ	இ	இ	இ	இ	இ	இ	இ	இ	இ	இ	இ	இ	இ
î	இ	இ	இ	இ	இ	இ	இ	இ	இ	இ	இ	இ	இ	இ	இ	இ	இ	இ
u	உ	உ	உ	உ	உ	உ	உ	உ	உ	உ	உ	உ	உ	உ	உ	உ	உ	உ
û	உ	உ	உ	உ	உ	உ	உ	உ	உ	உ	உ	உ	உ	உ	உ	உ	உ	உ
e	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ
ai	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ
o	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ
au	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ	ஊ
Sansk		ப		ஈ	ஊ		ப		ர	வ						ஊ	ஊ	

Tirupparankunram Inscription of Maranjadaiyan
(To face p. 286)



Parthivapuram Inscription of Ko. 98 (=923 A. D.).

	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na
a	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na
ā	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na
i	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na
ī	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na
u	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na
ū	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na
e	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na
ai	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na
o	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na
au	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na

Kandiyur Inscription of the year 123 of the Mahadeva at Kandiyur (=A. D. 946).

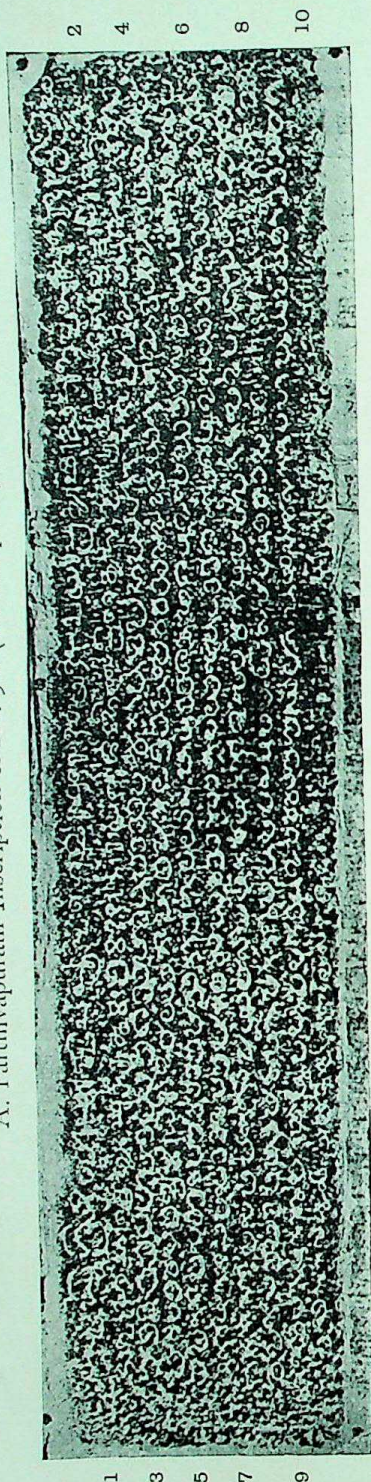
	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na
a	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na
ā	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na
i	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na
ī	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na
u	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na
ū	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na
e	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na
ai	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na
o	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na
au	ka	ni	cha	na	ta	na	ta	na	pa	ma	ya	ra	la	va	la	la	ta	na

[illegible]

Kandiyur Inscriptions of the year 724 of the Mahabodhi at Kandiyur (= A. D. 946).

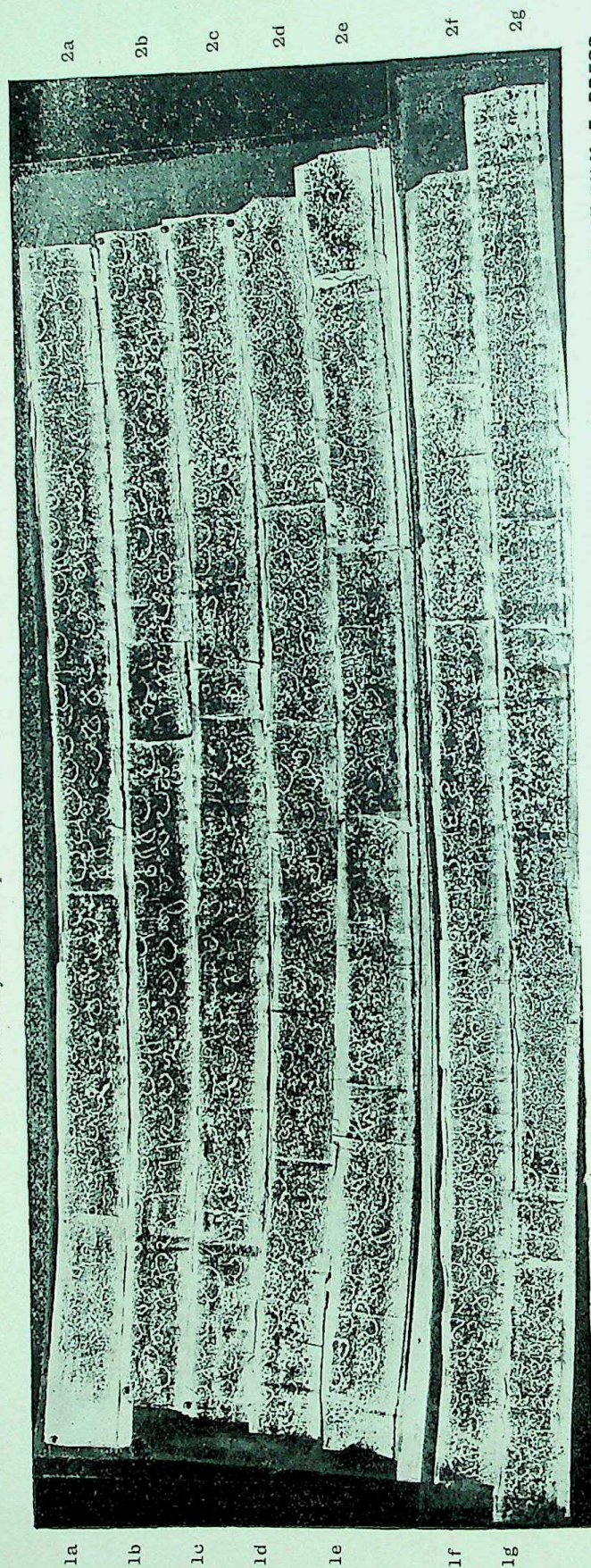
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A. Parthivapuram Inscription of Ko. 98. (To face p. 287.)



SCALE 0.12

B. Kaviyur Inscription of Kali 4052. (To face p. 288)

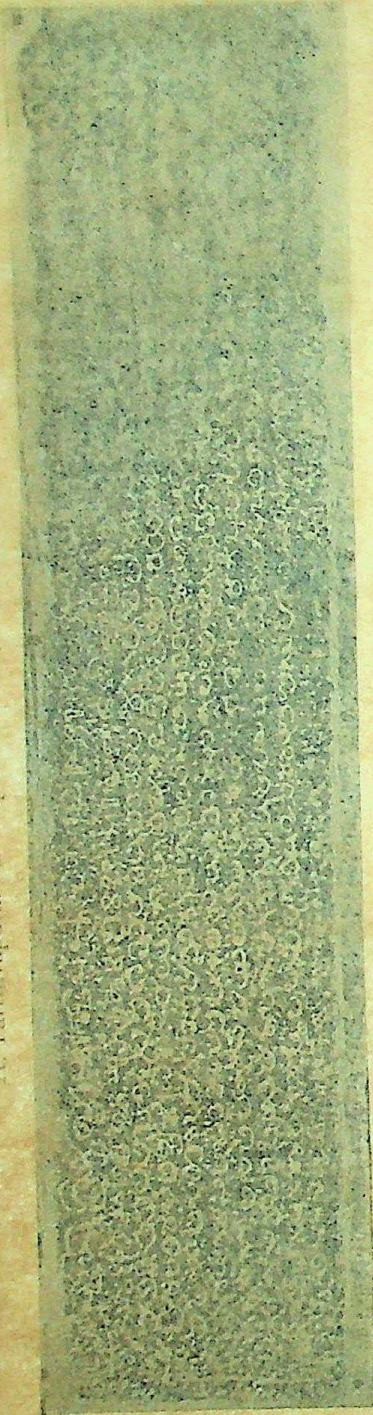


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T. A. GOPINATHA RAO.

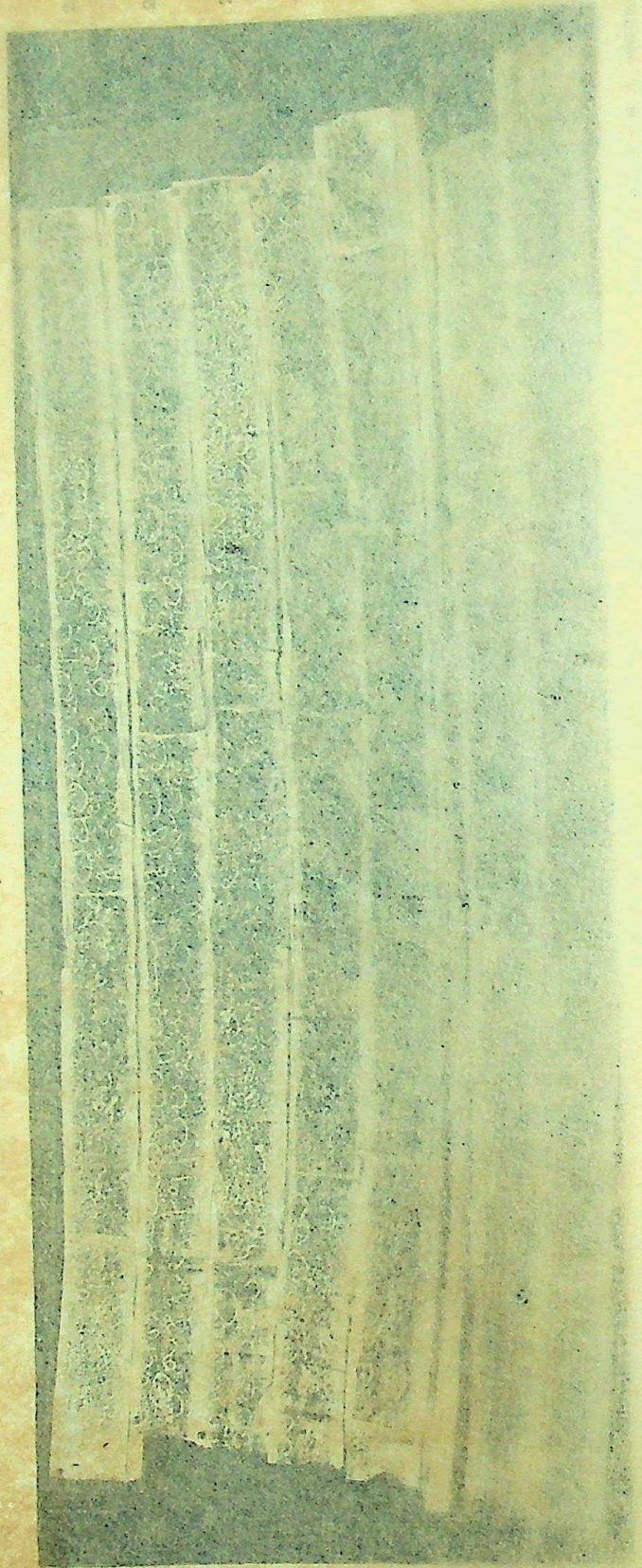
A. Parthivapuram Inscription of Ko. 98. (To face p. 257)



1
3
5
7
9

SCALE 0.12

B. Kanyur Inscription of Kali 4952. (To face p. 258)



1a
1b
1c
1d
1e

terms of the treaty between the Rāja of Cochin and the Dutch East India Company, published on pages 29—40 of this Series also belong to this class.

In the manuscripts of the eighteenth century, the Vatteluttu characters are in such a state of intolerable confusion, that it is rather difficult to describe in detail the various changes that are visible in individual documents. A table of the alphabet of this period and a copy of the manuscript is, however, given for the purposes of comparative study.

A. PARTHEIVAPURAM INSCRIPTION OF No. 98.

The subjoined inscription is engraved on the base of the north pial in front of the Viṣṇu temple at Pārthivapuram, a village 5 miles south-east of Kulitturai, the head-quarters of the Viṣṇavaṅḍu talūka, of the S. Travancore division. The stone upon which it is engraved is not well-dressed and hence its facsimile is not very good, though the inscription is in a good state of preservation. At the beginning of the inscription is a Sanskrit verse giving the precis of the Tamil portion of the record. It is dated the 98th year of the Kollam era, and records that one Kumaraṇ Nārāyaṇa *alias* Pañchavaṇ-Brahmādhiraṇa of Iḍaikulattūr set up two perpetual lamps in the temple of Viṣṇu at Pārthivaśekharapuram. He also made a gift of paddy for offerings to be made on the Punarvasu *nakshatra* in the month of Āṣāḍha every year. The Tamil portion is written in the Vatteluttu characters, a table of which is also given on the opposite page.

Text ⁽¹⁾

1. ஸ்ரீ [[*]]சுவா வாஸிபவலிவுஸேவா வுநே நேவாய தீபடி-
யடி புகூஷாஜ வமநவபுஷ்டி வமநாடா[ஸ்ரி]ஹீ து-
2. டாஅாடிஸ மாதெதுஷும் வமநாஸ்தாபு ௨௧௮னாராயண ஸ்ராத்திபுணர்
ஸ்ரீதெது ஸ[து]ண ஸதிஷண ஸ்விவலவம்.ஸ்ருஷாமயிராஜஸூ[யி:] [[*]]
3. தொண்ணுற்றெட்டா மாண்டின் ஏதிராமான்டு (2) பாத்திவசேகாபுரத்து ல(ப)ட்-
டாகர்க்கு தாமாநாட்டு இடைக்குளத்-
4. தூர் பஞ்சவன் ஸ்ருஷாமயிராஜனுயின குமான் நாராயணன் அமைச்ச திருநொந்தா
விளக்கு இரண்டு [[*]] இரண்டிலு மொ-
5. ன்றுக்கு படைத்தலைவன் கண்ணன் மாணிக்கன் கைய்யில் அடுத்த எருமை ஏழு
[[*]] இவையின்றால் மடைப்பள்ளியால் (3) உ-
6. முக்காழாக்கும் படைத்தலைவன் பாகஞ்சிறீந்திரவன் கைய்யில் அடுத்த எருமை ஏழு
[[*]] இவையின்றால் திருநொந்தாவி-
7. எக்குக்கு மடைப்பள்ளி நாழியால் உழக்காழாக்கு இடைவர் (4) [[*]] சாகாழுவாப்
பேரெருமை [[*]] இவ்வூர் வேட்கோவனுகின்ற
8. செங்கோடனும் தம்பிமாரு மருமக்களும் அம்பலமும் வாதில்மாடமுஞ் சுற்றுமண்-
ட[பு]மும் அழிவு செல
9.
- கடவர் [[*]] ஆடிப்புணர்த்த[த்*]தினாள்
10. பன்னிருகல நெல்லு சாலைபுளமை . ல சா

(1) From inked impressions.

(2) The ரா in எதிராமாண்டு is engraved below the line.

(3) Read மடைப்பள்ளி நாடியால்

(4) Read இடக்கடவர்

ABSTRACT OF CONTENTS

Be it well. Sri. In (the town of) Pārthivaśekhara-pura, the wise Brahmāpirāja *alias* Nārāyaṇa, adorned with good qualities, having, with magnificence, set up two lamps for the Lord, also made a gift of twelve *ghaṭas* (*kalam*s) of paddy for every Punarvasu day in (the month of) Āshāḍha and further made a gift of a splendid *agra* (i. e. *agra-sālā* or feeding house) for students.

The year opposite the ninety-eighth (of the Kollam era was current): two (perpetual) lamps were set up for the (Vishṇu) Bhaṭāraka of Pārthivaśekhara-puram, by Kumaran-Nārāyaṇa *alias* Pañchavaṇ Brahmādirāja, of Iḍaikuḷattūr in Tūma-nāḍu. Of these two lamps, the buffaloes that were entrusted for one lamp, with the military man Kaṇṇaṇ-Māṇikkaṇ, numbered seven. From these (buffaloes), a *uḷakku* and *āḷakku* of ghee measured by the *nāḷi* (measure) of the (temple) kitchen, shall be supplied; (those that were entrusted to the military man Pāgaṇ Siviṇḍiraṇ were seven (buffaloes also). From these, a *uḷakku* and *āḷakku* of ghee measured by the *nāḷi* (measure kept) in the (temple) kitchen shall be supplied. The potter Seṅgōḍaṇ of this place, his brothers and nephews shall (attend to) the repairs, etc., of the temple, the *vādli-māḍam*, (the hall over the gateway and the gateway), and the *surru-maṇḍapam*. On the Punarvasu nakshatra (that is, the day on which it falls) in the month of Āḍi, twelve *kalam*s of paddy for the *sālai*.

KAVIYUR INSCRIPTION OF 4052ND YEAR OF THE KALI ERA

This inscription is engraved on the west, south and east bases of the central shrine of the Siva temple at Kaviyūr, a village 4 miles north-east of Tiruvalla, the head-quarters of the tāḷūka of the same name in the Kōṭṭayam division. Strangely enough this document is dated in the Kali era. The date is the 4052nd year after the beginning of Kaliyuga. It records that two private individuals, apparently brothers, a piece of land for burning lamps, and offerings.

Text ⁽¹⁾

1. ஸ்ரீஸ்ரீ ||*|| கலியுகம் துடங்கி நாலாயிரத்து அயம்பத்திராமாண்டு கவிபூர் ஊரார் அவிரோதத்தால் முக்கால் வட்டத்துக்கடி கோயிலுமுள்ளிருக்க மங்கலத்து நாராயணன் கேயவன் கிடங்கு . . . லுளதில் தேமங்கலத்தோடியும் எட்டிக் கரியில் பதினைகலமுங் கொடுத்தான் ||*|| மங்கலத்து [நாராயணன்கிரிட்டன் கொடுத்த பூமி குழிக்கொற்றக்கரி கொற் . . கலமும] ஈரைவிளாகை ||*|| அவகரிடை கொண்ட ஐம்பதின் கலமும் திருக்கவிபூர் த்தேவர்க்கு இரண்டு நந்தாவிளக்கும் அகத்து . . . ரவிக்குநாளுழி உரிதிருவமிர்தும் உச்சிக்கு நாழியரி திருவ . . . இரண்டு கலமுமிப்பூமியாலிருவரும்

2. அமைச்சார் ||*|| இச்செலவும் இச்செலவினுக்கு அமைச்சபூமியும் விலக்கப் பெறார் ||*|| விலக்குமுராளர் வெவ்வேற்று வகையால் பெருமாற்கு ஐம்பத்திருகழஞ்சு பொன் தண்டப்படுவது ||*|| நாடுவாமுமவர்க்கு இருபத்தைங்கழைஞ்சு பொன் தண்டப்படுவது ||*|| தானமும் பரடையு முரான்(ம்)மைக்கு மிடைநின்று கேட்டு முழிக்களத்தொழுக்கப்படி கச்சம் பிழைச்சாராவது ||*|| விலக்குமவகள்[க்கனு]பந்தம் பறையுமவகளும் இத்தண்டமே படுவது ||*|| ஊராளர் அவிரோதத்தால் க்கடியுமிச் செலவுமற்றொன்றினுக்கு செலுத்திக்கப் பெறார் ||*|| இப்பூமி எல்லாம் உழவு மங்கலத்தவகள் தந்ததியில[வ]த் தோரிருவரும் சிறைக்கரையில் முத்தவனும் கூழை அடுத்து பலம் முக்கால்வட்டத்து கொடுப்-

3. பிக்கக்கடவியர்

(1) From inked impressions.

Rajaraja I. (Tirunandikkarai) 18th year.
(Darsanankoppu) 10th year.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
1	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
2	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
3	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
4	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
5	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
6	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
7	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
8	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
9	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
10	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
11	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
12	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
13	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
14	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
15	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
16	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
17	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
18	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
19	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
20	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20

ABSTRACT OF CONTENTS

This inscription is engraved on the wall, north and east bases of the central shrine of the Siva temple at Kariyol, a village 4 miles north east of Haveralla, the head-quarters of the taluk of the same name in the Kottayam division. Strangely enough this document is dated in the 11th era. The date is the 1000th year after the beginning of Kaliyuga. It records that two persons, individuals, apparently brothers, a piece of land for burning lamps, and offerings.

Text 12

1. ஸ்ரீமதி ||* சரிபுகம் துணை நலையித்து அம்மபத்திரமாய்க்
காரர் அளித்ததால் முகால் வட்டத்திக்கு கொண்டுமுன்விருக்க மங்கலத்தது
நன் செயலன் கிடங்கு . . . இவ்வில் தெய்வநலத்தெய்யும் எட்டிக் கலியா
முல் கொடுத்தான் ||* மங்கலத்தது சார நலத்திடுடன் கொடுத்த முன் முகால்
கொற் . . . கல மும் சலாவினானை ||* அவதர்வட கொண்ட ஸ்ரீமதி
கலியா த்தெய்வர்க்கு இரண்டு நந்தாவிகளும் அந்தது . . . ரளிக்கு
வமிர்தும் உச்சிக்கு காதியரி திருவ . . . இரண்டு கலமுநிப்பூமியானிருவ
2. அமைச்சர் ||* இச்செவ்வம் இச்செவ்விலுக்கு அமைச்சுபுயி
||* விலக்குமாரார் வெவ்வேற்று வகையால் பெருமார்த்து ஸ்ரீமதி
தண்டப்படுவது ||* காவொழுமணர்க்கு இருபத்தைந்த மைநாக் பெயர்
||* தானமும் பரையு முகாணமணர்க்கு மிகுமின்று கொட்டு
படி கச்சம் பிழைச்சாராவது ||* விலக்குமகன்க்கு || பந்தம் பகைய
தண்டமே படுவது ||* காரா சரிபுகத்தால் கலியாமிச் கொண்டு
செலுகிக்கப்பெறு ||* இப்பூமி எல்லாம் உழவு மங்கலத்தவகன்
நவரும் சிறந்தகையில் முத்தவனும் கணை அகிதது பண் முக்கால
3. புககச்சுடையர்

(2) From inked impressions.

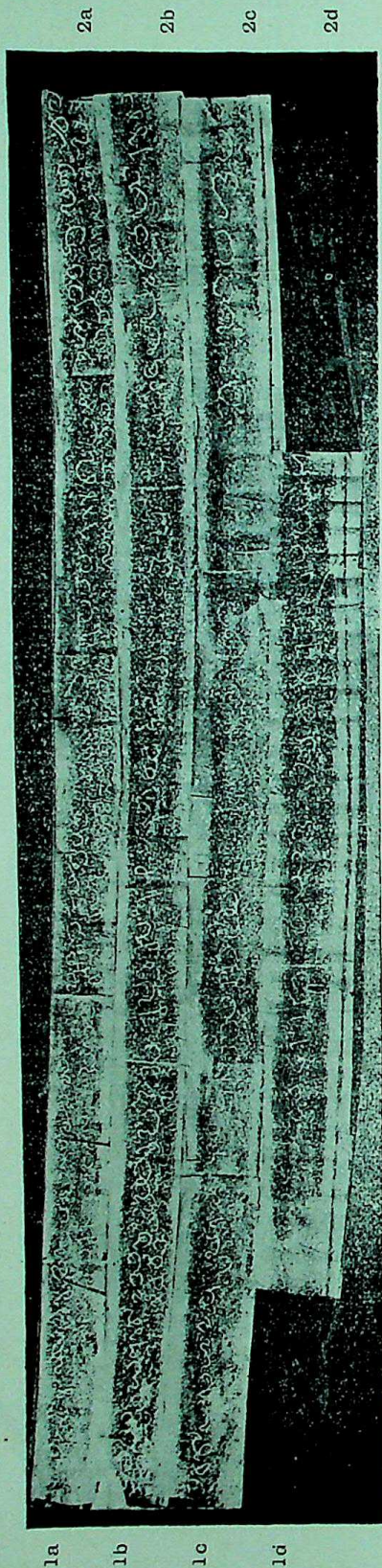
Kaviyur Inscriptions of Kali 4051 (= A. D. 949-50) and 4052 (= A. D. 950-51).

	k	kh	ch	ñ	t	th	t	n	h	m	y	r	l	u	ḷ	ḷ	r	n	Grammar	
a	अ	आ	इ	उ	ए	ऐ	ओ	अ	आ	इ	उ	ए	ऐ	ओ	अ	आ	इ	उ	अ	अ
â	अ	आ	इ	उ	ए	ऐ	ओ	अ	आ	इ	उ	ए	ऐ	ओ	अ	आ	इ	उ	अ	अ
u	अ	आ	इ	उ	ए	ऐ	ओ	अ	आ	इ	उ	ए	ऐ	ओ	अ	आ	इ	उ	अ	अ
î	अ	आ	इ	उ	ए	ऐ	ओ	अ	आ	इ	उ	ए	ऐ	ओ	अ	आ	इ	उ	अ	अ
u	अ	आ	इ	उ	ए	ऐ	ओ	अ	आ	इ	उ	ए	ऐ	ओ	अ	आ	इ	उ	अ	अ
û	अ	आ	इ	उ	ए	ऐ	ओ	अ	आ	इ	उ	ए	ऐ	ओ	अ	आ	इ	उ	अ	अ
e	अ	आ	इ	उ	ए	ऐ	ओ	अ	आ	इ	उ	ए	ऐ	ओ	अ	आ	इ	उ	अ	अ
ai	अ	आ	इ	उ	ए	ऐ	ओ	अ	आ	इ	उ	ए	ऐ	ओ	अ	आ	इ	उ	अ	अ
o	अ	आ	इ	उ	ए	ऐ	ओ	अ	आ	इ	उ	ए	ऐ	ओ	अ	आ	इ	उ	अ	अ
au	अ	आ	इ	उ	ए	ऐ	ओ	अ	आ	इ	उ	ए	ऐ	ओ	अ	आ	इ	उ	अ	अ

Rajaraja I. (Tirunandikkarai) 18th year.
(Darsanankoppu) 10th year.

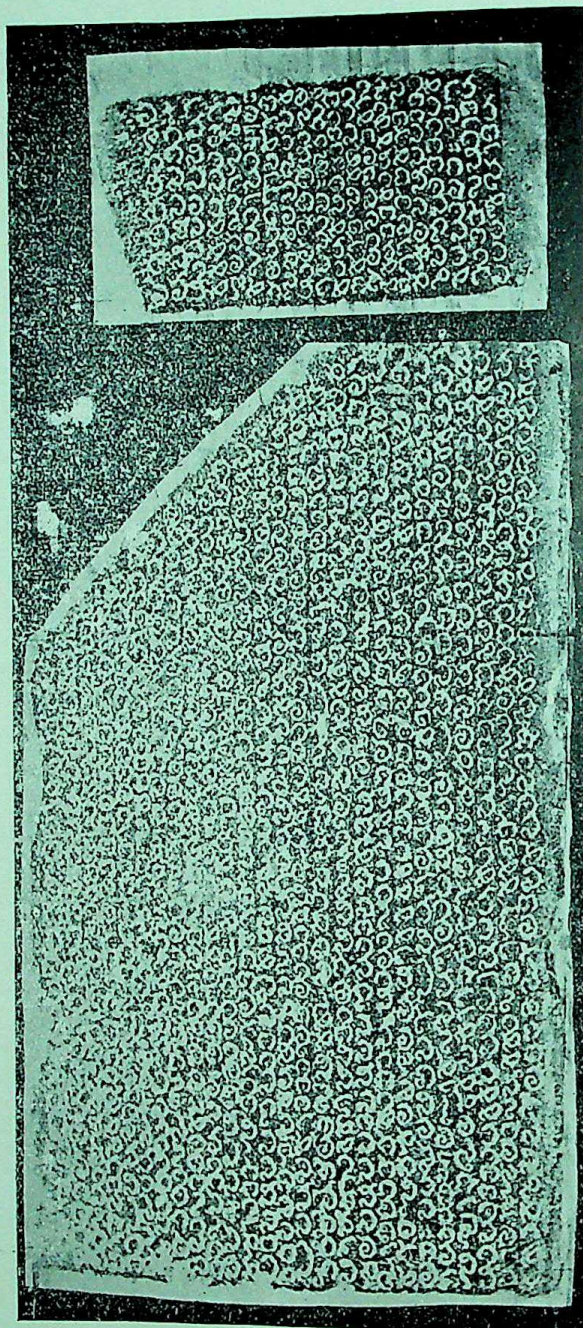
[illegible]

C. Kaviyur Inscription of Kali 4051 (To face p. 289).



SCALE O.

Kandiyur Inscription of the year 123 of the god at Kandiyur (To face p. 292).



T. A. GOPINATHA RAO.

SCALE O.12.

HALF-TONE BY M. E. PRESS

ABSTRACT OF CONTENTS

... thousand and fifty-two after the Kali (era) began, while the townsmen of Kaviyūr ... the temple and the king (?) was also present, Nārāyaṇa Kōyavan of Maṅgalam ... and fifteen *kalams* (of paddy) in (the field called) Eṭṭikari. The ... Kiriṭṭan of Maṅgalam are Kuḷi-korakkari and . . . *kalams* and Irāi- ... fifteen *kalams* got from these, two perpetual lamps (must be burnt before) the god ... and a *uṭi* of rice for offerings and for the midday offerings a *nāḷi* of rice. ... with these lands two *kalams* (*). No one shall misappro- ... for this item of expenditure. Those that do so, shall be subjected to a fine of ... gold, which shall be paid to the king. The officer in charge of the district will ... twenty-five *kalaiṅṅ* of gold. The *stānattars*, the *parishatṭars* and the *ūrāḷars* ... such a transaction shall be considered as having broken the compact of Mūlikkalam. ... the offenders shall also be subjected to a similar fine. Even though the ... decide to divert this amount for other purposes, they shall not do so. All ... by the descendants of the Maṅgalam family and the Mūttavan of ... who will also supervise the crop and the harvest, and shall cause the produce to be ... temple.

KAVIYŪR INSCRIPTION OF THE 4051ST YEAR OF THE KALI ERA

The 4051st year inscription is engraved on the north and west bases of the central shrine of the Siva temple at Kaviyūr. It records that in the Kali year 4051, a private individual named Deva-
sunday of Maṅgalam made a gift of something for offerings, incense, etc. This, as also a large number of the inscriptions on the west coast, mention the 'arrangement or decision made at Mūlik-
kalam'. If one breaks the objects of any endowment is deemed to have sinned against this deci-
sion. It is unfortunate that we cannot know what this decision of Mūlikkalam (*Mūlikkala-
kkaṇṇam*) is. For, the temple at Mūlikkalam is one of the thousands of temples that fell a prey to
the vandalic tendency of Tippu Sultan. The temple was burnt by him and all the stone
records were lost. Quite recently the temple has been repaired in an uncouth manner and the
gates are being constructed in an indifferent style. It is one of the thirteen *pāḍalperṇa śivalaṅṅal*
of the Maṅgalam.

Text (*)

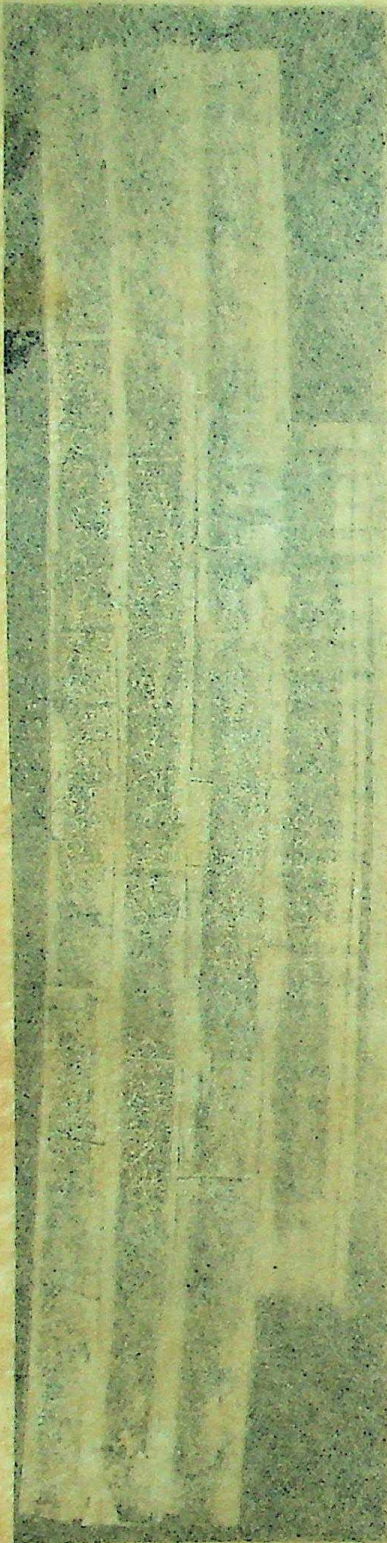
1. கவிபுரத்துட்கு நாலாயிரந்த ஆம்மத்தோராமாண்டு திருக்கவிபுர
மேலுள்ள சிவசேரித் தேவ[ன்] சேந்நன் திருவிளக்குத் திருவமிருதுர் திருவந்தி
ரெருத்தோராமாண்டு திருப்புகையு மமச்சான் ||*|| விளக்கினுக்கு உரிசெய்யும் இருநாழி
தெய்வத்தோராமாண்டு புகைய[ரி] மண்ணினுற் செல்விது ||*|| தேவன் சேந்நன்மைச்ச ...
தெய்வத்தோராமாண்டு புகைய[ரி] மண்ணினுற் செல்விது ||*|| தேவன் சேந்நன்மைச்ச ...

தெய்வத்தோராமாண்டு புகைய[ரி] மண்ணினுற் செல்விது ||*|| தேவன் சேந்நன்மைச்ச ...
தெய்வத்தோராமாண்டு புகைய[ரி] மண்ணினுற் செல்விது ||*|| தேவன் சேந்நன்மைச்ச ...
தெய்வத்தோராமாண்டு புகைய[ரி] மண்ணினுற் செல்விது ||*|| தேவன் சேந்நன்மைச்ச ...

KAVIYŪR INSCRIPTION OF RAVI KERALAVARMAN, KOLLAM 393.

The temple at Kandiūr is situated a mile and a half from Māvelikkaraḷ, the headquarters of ... the same name in the Quilon division. In the centre of the village is a large Siva ... these two persons made arrangement to feed two Brāhmanas, for *kalams-amattal* means ... to say, seats for eating; that is arranging to feed as many persons as there are seats.
... impressions.

C. Kaviyur Distribution of Kali 4051 (To face p. 289).



1a
1b
1c
1d

SCALE 0.2

TO FACE OF THE MAP



T. A. GOPINATHA RAO

SCALE 0.2

HAIRY P. 100 BY 100 CM. PRESS

ABSTRACT OF CONTENTS

In the year four-thousand and fifty-two after the Kali (era) began, while the townsmen of Kaviyūr had met amicably in the temple and the king (?) was also present, Narāyaṇa Kēyavan of Maṅgalam gave Tēmaṅgalatt-ōḍi and fifteen *kalams* (of paddy) in (the field called) Eṭṭikari. The lands given by Narāyaṇa Kiriṭṭan of Maṅgalam are Kuḷi-korakkari and *kalams* and Iravilāgai. From the fifteen *kalams* got from these, two perpetual lamps (must be burnt before) the god of Kaviyūr; four *nālis* and a *uri* of rice for offerings and for the midday offerings a *nāli* of rice. These two persons established with these lands two *kalams* ⁽¹⁾. No one shall misappropriate the amount paid for this item of expenditure. Those that do so, shall be subjected to a fine of twenty-five *kaḷaṇṇus* of gold, which shall be paid to the king. The officer in charge of the district will also pay a fine of twenty-five *kaḷaṇṇus* of gold. The *stānatlārs*, the *parishaiyārs* and the *ūrālars* who mediate in such a transaction shall be considered as having broken the compact of Mūlikkaḷam. Those that plead for the offenders shall also be subjected to a similar fine. Even though the *ūrālars* unanimously decide to divert this amount for other purposes, they shall not do so. All these lands shall be farmed by the descendants of the Maṅgalam family and the Mūttavaṇ of Siraiḱkarai, who will also supervise the crop and the harvest, and shall cause the produce to be given to the temple.

KAVIYUR INSCRIPTION OF THE 4051ST YEAR OF THE KALI ERA

The subjoined inscription is engraved on the north and west bases of the central shrine of the Śiva temple at Kaviyūr. It records that in the Kali year 4051, a private individual named Dēvaṇ-Ṣendaṇ of Magilāṇṇeri made a gift of something for offerings, incense, etc. This, as also a large number of the inscriptions on the west coast, mention the 'arrangement or decision made at Mūlikkaḷam.' He that breaks the objects of any endowment is deemed to have sinned against this decision. It is unfortunate that we cannot know what this decision of Mūlikkaḷam (*Mūlikkaḷa-kkaḱcham*) is; for, the temple at Mūlikkaḷam is one of the thousands of temples that fell a prey to the vandalistic tendency of Tippu Sultan. The temple was burnt by him and all the stone records were lost. Quite recently the temple has been repaired in an uncouth manner and the *pūjas* are being conducted in an indifferent style. It is one of the thirteen *pāḍalperṇa sthalaṅgal* of the Malainādu.

Text ⁽²⁾

1. ஸுவஸிஸி [||*] கவியுந் துடங்கி நாலாயிரத்த அம்பத்தோராமாண்டு திருக்கவியூர பட்டாரக[ர்]க்கு மகிழஞ்சேரித் தேவ[ன்] சேந்நன் திருவிளக்குந் திருவமிருதுந் திருவக்கிர முந் திருச்சந்நன் முந் திருப்புகைய மமச்சான் [||*] விளக்கனுக்கு உரிநெய்யும் இருநாழி அரித்திருவமிர்தும் புகைய[ரி] மண்ணினுற் செல்விது [||*] தேவன் சேந்நன்மைச்ச . . . ராஞ்செவித்திச்ச கொள்ளக்கடனியர்]

2. ஊராள சேந்நன் கரி திரு வக்கிரத்தின்னு குடுக்க*கடவ சந்தனத்தின்னு புகைக்கு சி . வன்னில் . . . அமைச்சான் [||*] முழிக்களத்து கச்சத்தோடொக்கும் . . .

KANDIYUR INSCRIPTION OF RAVI KERALAVARMAN. KOLLAM 393.

The village of Kaṇḍiyūr is situated a mile and a half from Mavelikkarai, the headquarters of the *talūka* of the same name in the Quilon division. In the centre of the village is a large Śiva

⁽¹⁾ It might be that these two persons made arrangement to feed two Brāhmanas, for *kalam-amaittal* means establishing, if we may so say, *seats* for eating; that is arranging to feed as many persons as there are *seats*.

⁽²⁾ From inked impressions.

temple, which contains elaborate, but rough, sculptured panels of stone, made in imitation of wood carving with which north Travancore abounds. The subjoined inscription is engraved on the east base, (right of the entrance), of the *mahāmaṇḍapa* of this temple. It is written in the Vatteluttu alphabet and the language is Tamil. It states that **Ramaṇ-Kodavarman**, the governor of **Oḍanādu** rebuilt the temple of Śiva at Kaṇḍiyūr; and that the repairs were begun on Friday, the 17th of the solar month Tula, in the Kollam year 392, and continued till Sunday, the 8th of the month Mēsha, in the year 393. It took, on the whole, some eighteen months and odd days.

The year 392 of the Kollam era is said in the document to have corresponded with the 394th year of the god at Kaṇḍiyūr: so also, the year 393 of Kollam, the 396th of the god at Kaṇḍiyūr. In another inscription found in the same temple, the date is given as 123rd year of the god at Kaṇḍiyūr; but does not give the corresponding year of the Kollam or any other era. From these, it appears that the god at Kaṇḍiyūr was set up 394 years before the Kollam year 392; in other words, about A. D. 823 and records were dated from that year as the first year of a sort of era prevalent perhaps about this part of the country.

The repairs seem to have been suggested by a woman at Kaṇḍiyūr, named Uṇṇikaḷattiram, a native of Kuṟuṇḡuḍi, to **Ravi Keraḷavarman**, the ruler of **Veṇādu**. It is not quite patent who this woman was and how, if at all, she was related to the king Ravi Keraḷavarman. The record mentions a large number of public functionaries, who took part in the repairing of the temple. It mentions the following places:—Oḍanādu, Udaḷśiramangalam, Śravira (Śrīvira?) pperumarram, Kuṟuṇḡuḍi, Veṇādu, Kuṟaṇḍipalli, Korraṇādu, Kaḍuvūr, Maṟṟam, Mēgūr, Mullaichchēri, Muḷalumuḍi, Maraṇṇādu, Nandāmaṇaichchēri, Muttampalli, Vaḷḷōṇṇāvalppalli, and Madimaṇ. Of these a large number has given birth to the names of a number of families; but where those places are, I am not able to identify. Kuṟuṇḡuḍi is in the south of the Tinnevely district, and is famous as one of the *pāḍal-perrā sthālam*s of the Śrivaishnavas. Veṇādu is the South Travancore country.

Text ⁽¹⁾

1. ஸ்வஸிஸ்ரீ [|| *] திருக்கண்டியூர் உஹாதேவர்க்கு வஸவூராதித் . . செய்தருளிச் செல்லாநின்ற யாண்டு ஈராசுமேச லாமா-
2. ண்டை மேடவ் வியாழத்தில்க் கொல்லம் ஈராசுமேச ண்டா மாண்டைத் துலா[ஞா]-யிறு ஁ள சென்ற வெள்ளி அனிழம் இந்நாள் முதல்
3. தளி யாண்டு ஈராசுமேச ருமாண்டை இடபவியாழத்து யிக்கொல்லம் [ஈ]ராசுமேச ருமாண்டை மேடஞாயிறு அ சென்ற ஞாயிறு மகை-
4. யிரம் இந்நாள் [குட்] இடைப்பட்ட காலத்தில்த் திங்கள் ஁சு ணல் நாள் ஞாந[டு] . . இந்நாளிக்கண்டியூர் உஹாதேவர் திருவுடம்பு ஸ்ரீ பீடமும்
5. ஒழிய ⁽²⁾ ஸ்ரீ விமானமும் அவிக்கினதும் விளக்குமாடமும் பணிசெய்விச்சு தி[ருக்]-கலசம் முடிச்சருளிய ஁டநாடு வாழ்ந்தருளின்ற உதைசிரம-
6. ங்ஙலத்து ஸ்ரீவிரபெருமற்றத்து இராமங்கோதவர்ம்ம திருவடி திருவுள்ள [ஞ்செ]ய்-தருள க்கண்டியூர்த் தேவடிச்சி குறுங்குடி உண்ணிகளத்திரம்
7. இருக்க வேனுடைய கிழப்பேரூர் ⁽³⁾ பாப்பூர் முப்பு வாழ்ந்தரு-ளின்ற இரவிகோளவ . . . ⁽⁴⁾ மதிருவடியில் நின்று திருப்பணி

⁽¹⁾ From inked impressions.

⁽²⁾ Read ஒழிய.

⁽³⁾ Read திருப்பாப்பூர்

⁽⁴⁾ Read 'வர்ம்ம'.



SCALE 0.09.

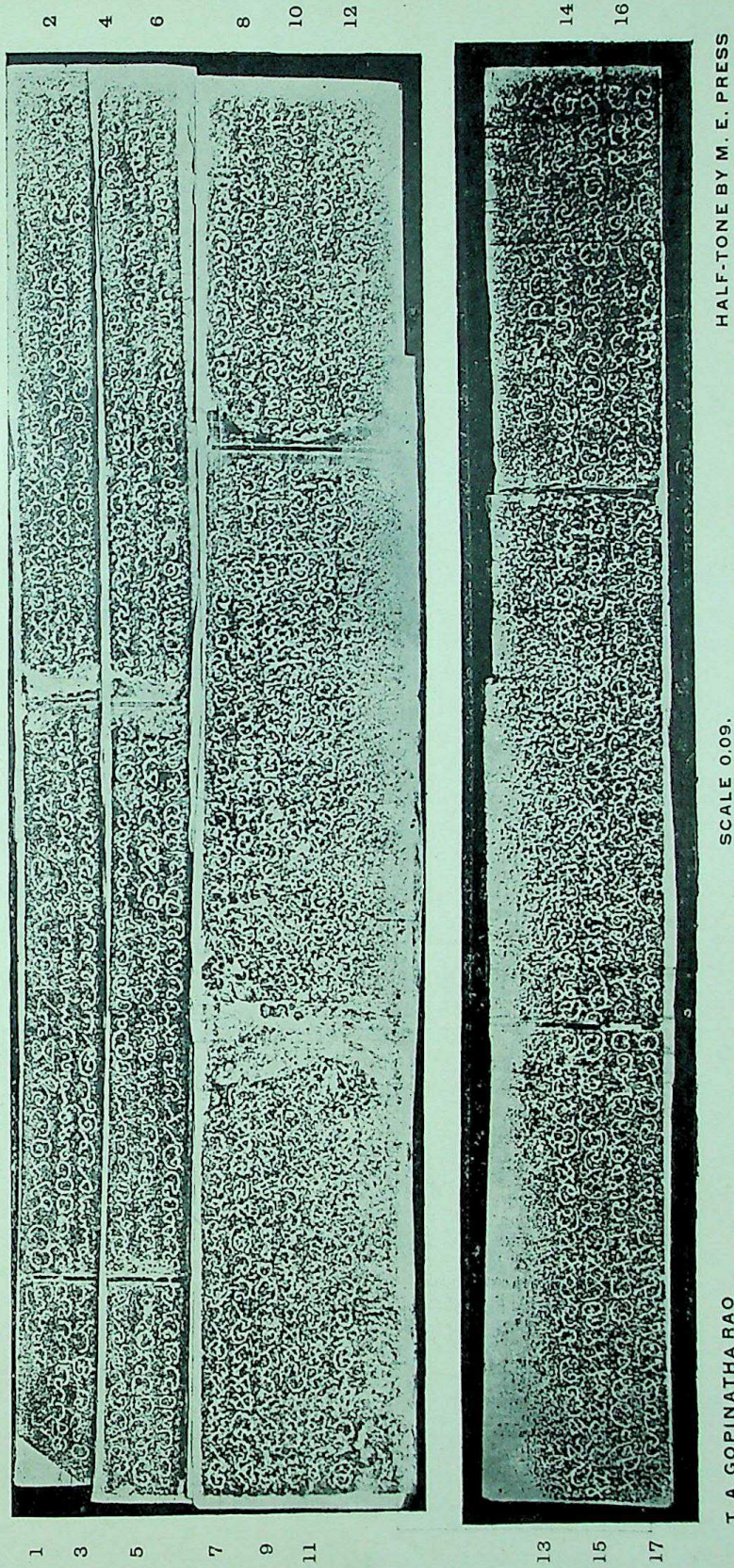
ALCOPIVETHA PAC

[illegible]

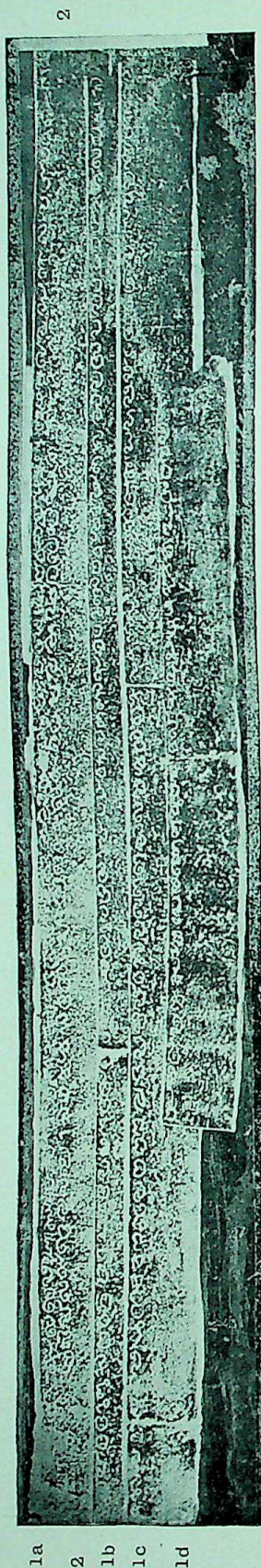
1. ஸ்ரீராமன் [1] திருவள்ளூர் காவல்துறை அலுவலர் [2] சென்னை நகரில் செல்லாதிருந்த காவல்துறை அலுவலர் [3]
2. காவல்துறை அலுவலர் [4] திருவள்ளூர் காவல்துறை அலுவலர் [5] திருவள்ளூர் காவல்துறை அலுவலர் [6]
3. காவல்துறை அலுவலர் [7] திருவள்ளூர் காவல்துறை அலுவலர் [8] திருவள்ளூர் காவல்துறை அலுவலர் [9]
4. காவல்துறை அலுவலர் [10] திருவள்ளூர் காவல்துறை அலுவலர் [11] திருவள்ளூர் காவல்துறை அலுவலர் [12]
5. காவல்துறை அலுவலர் [13] திருவள்ளூர் காவல்துறை அலுவலர் [14] திருவள்ளூர் காவல்துறை அலுவலர் [15]
6. காவல்துறை அலுவலர் [16] திருவள்ளூர் காவல்துறை அலுவலர் [17] திருவள்ளூர் காவல்துறை அலுவலர் [18]
7. காவல்துறை அலுவலர் [19] திருவள்ளூர் காவல்துறை அலுவலர் [20] திருவள்ளூர் காவல்துறை அலுவலர் [21]

- 11 From inked impressions.
 12 From inked impressions.
 13 From inked impressions.
 14 From inked impressions.

Kandiyur Inscription of Ravi Keralavarman, Kollam 393.
(To face p. 290)



Tiruvattaru Inscription of Vira Udayamarttandavarma-Tiruvadi, Ko. 398
(To face p. 296)

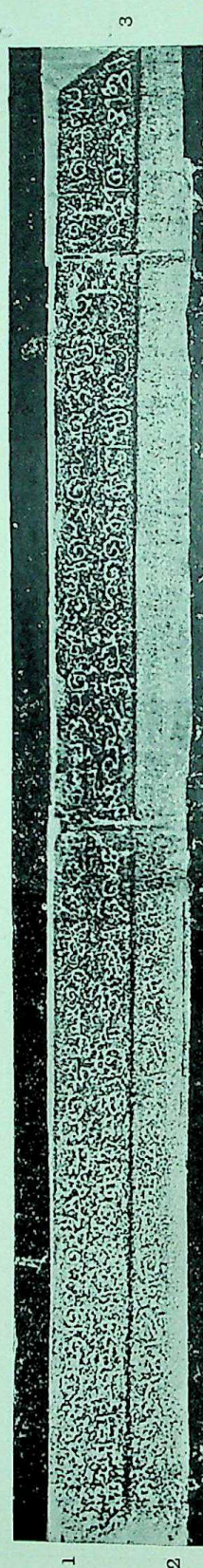


T. A. GOPINATHA RAO.

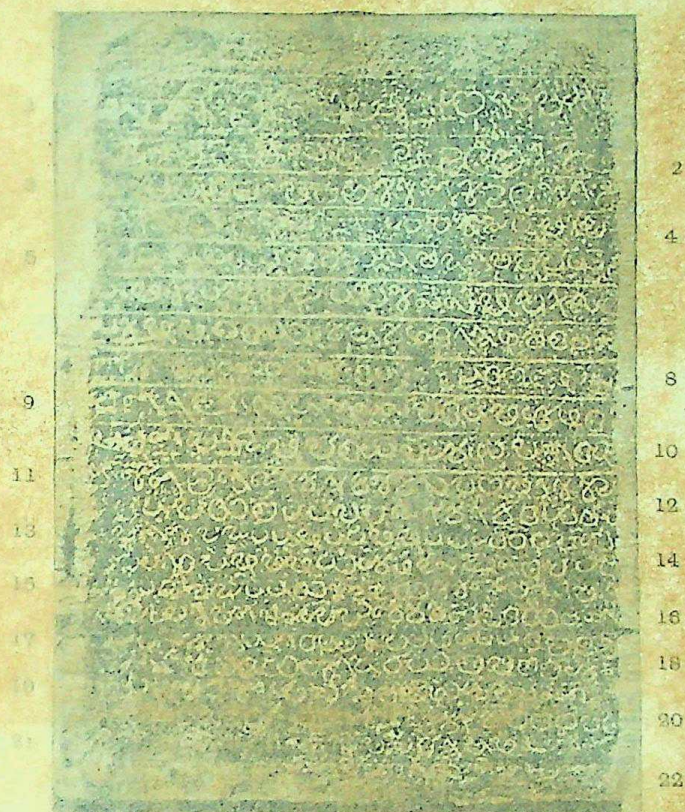
SCALE 0.1.

HALF-TONE BY M. E. PRESS

Kandiyur Inscription of Raman-Kodaivarman
(To face p. 294)



SCALE 0.09.



HALF-TONE BY M. E. PRESS

[illegible]

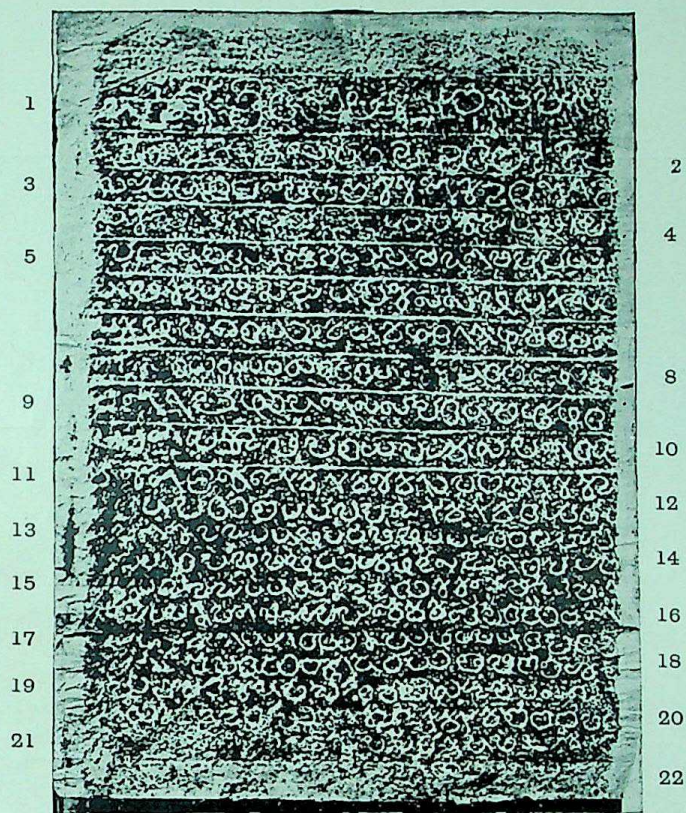
$\frac{1}{2} \parallel m = 2$, 392. $\frac{1}{2} \parallel n = 17$. $\frac{1}{2} \parallel 2m = 530$. $\frac{1}{2} \parallel 3n = 102$.

T. A. C.

WALF-TONE BY M. E. PRESS

SCALE 0.09.

This image shows a vertical strip of a book cover or endpaper. The material has a textured, mottled appearance with shades of green and yellow. A central vertical band of lighter, more uniform color runs down the middle, flanked by darker, more textured areas. The overall appearance is aged and worn.

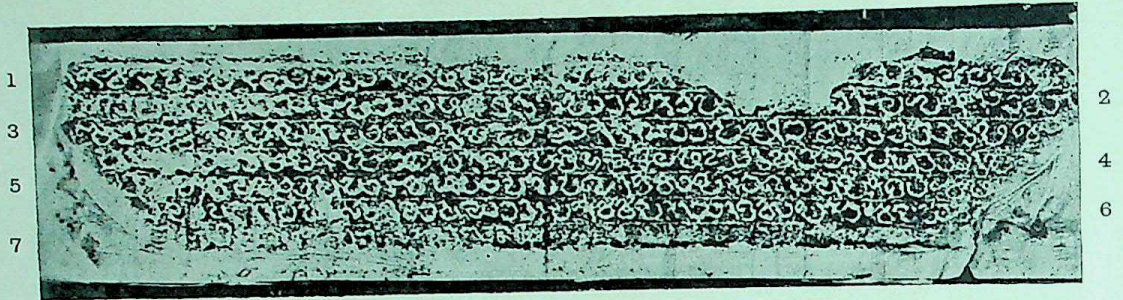


HALF-TONE BY M. E. PRESS

[illegible]

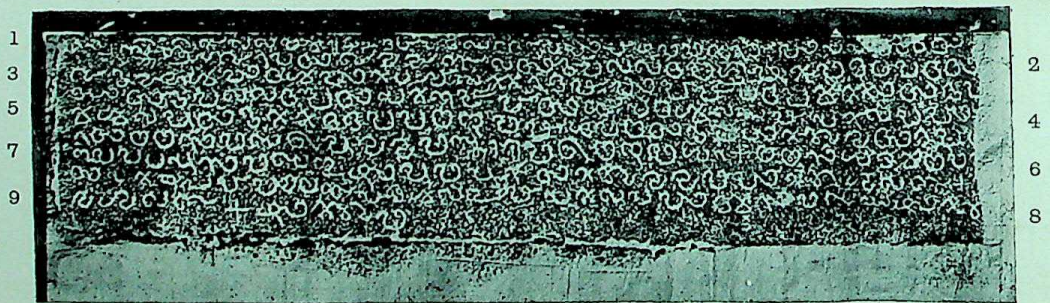
Numerals:- $M_{\text{၂၂၈၂}} = 392$. $၁၈ = 19$. $၀၂၂၈ = 530$. $၂ = 8$. $၈ = 6$.

Parthivapuram Inscription of Vira-Chola
(To face p. 294)



SCALE 0.13.

Tiruvallam Inscription of Ko. 412
(To face p. 296)



T. A. GOPINATHA RAO.

SCALE 0.1.

HALF-TONE BY M. E. PRESS

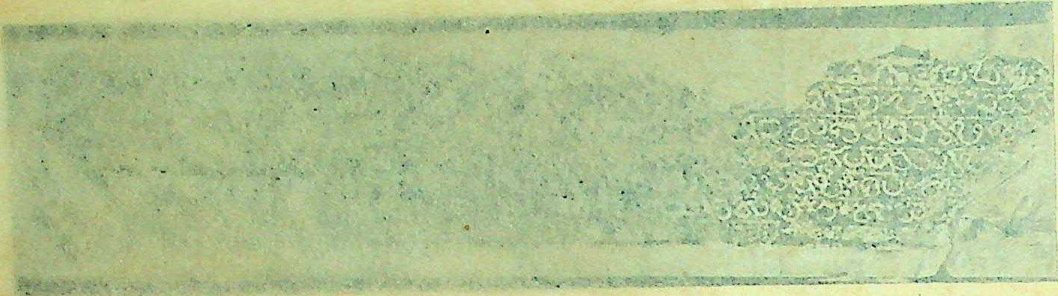
[illegible]

THE GREAT INSCRIPTION OF THE 18TH YEAR OF RAJARAJA I.

The inscription is engraved on the west wall of the rock-cut Śiva shrine at Tiru-
vannamalai in the eighteenth year of the reign of the Chōla king, Rājaraāja, the great.
The king ordered that the name of Muttam be altered into Mummudiśōlanallur and
the village of the Mahadeva at Tirunandikkarai, for celebrating a festival ending on the
the month of Aipikai, the birth-day of the king. At the end of the festi-
val a lamp is to be lighted in the river (pōyāṭṭu). Besides this, it was also required that a per-
son should stand before the god in the name of the king. This lamp was to be known by the
name of Rājaraāja Tirunanda-vilakku. The places mentioned in the record are :—Valluvanādu,
Tirunandikkarai, and Tirunandikkarai. Where this Valluvanādu is I am unable to say ; but men-
tion is made of it in the inscription of Kō-kkaranādai-jakkar published in No. I of this Series.
From the fact that Tirunandikkarai is said to belong to this nādu it is certain it must be
near Tirunandikkarai. There is a Muttam somewhere near Krayiel and perhaps this
village granted by Rājaraāja to the Śiva temple at Tirunandikkarai. Tirunandikkarai is the
place in which the rock-cut temple mentioned above is situated. It is at a distance of about eleven
miles from Kulitturai. This place has been taken to be the name of a river, by Mr. Venkayya.
It occurs in a passage which reads thus :—*“ Rājadittadēvar perumbadai-nōyāṭar Malai-
nandikkarai-puttūr Vellan-Kumaraṅ.”* which means ‘ Vellan-Kumaraṅ, of Putter, living in
Nandikkarai in the Malainādu, who was the commandant of a big army under Rājadittadēva.’ Mr.
Venkayya writes about it thus :—*“ . . . Vellan-kumaraṅ is said to have been a native of Nandik-
karai-Puttūr, i. e., Puttūr on the bank of the river Nandi in the Malainādu, ”* and ‘ the first
emperor of the Chōlas, a native of Puttūr on the bank of the (river) Nandi in Malainādu’. (1) The
Sanskrit passage corresponding to that quoted above reads *‘ Puttura-jūma’* and *‘ Kumāra āgabhita*

(4) D. G. of Archaeology's Annual for the year 1905-6, p. 180.

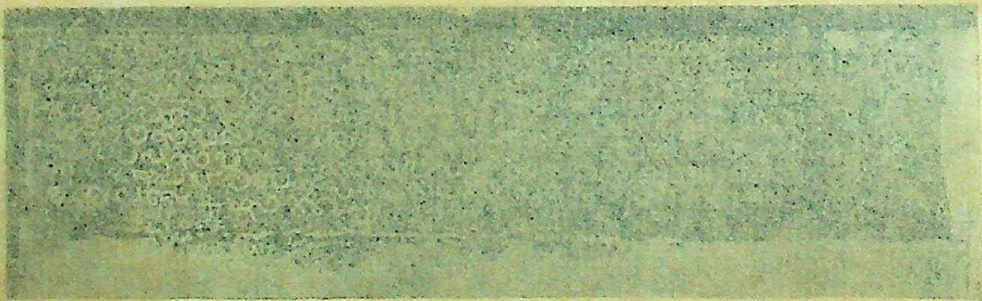
Tiruvalluvar Inscription of Vira-Chola
(To face p. 294)



2
4
6

SCALE 0.13

Tiruvalluvar Inscription of Ko. 412
(To face p. 296)



2
4
6
8

V. A. GOPINATHA RAO.

SCALE 0.1

HALF-TONE BY M. E. PRESS

8. செய்விச்சருள இப்பணி செய்விச்சருளி . . . ஓடநாட்டின்னு முத்ததிகாரஞ்-
செய்த பெருங்க[வி] . . . அத்தங் கோவிந்நன் சேந்நனும்
9. . [ஊ]ர் படுத்தி . தலத்து கோதகோளின் . . . அதிகாரங் கு[ற]ண்டிப்பள்-
ளிக் கோளங் குமரனும் . லை யெழுத்து கொற்றன்னாட்டு கு-
10. ன்றன் ஆதிச்சனும் கிழப்பணி காஞ்சிரம . . க்கோவிந்நஞ்சந்தானம் எழுத்து
கடுவூர் இராம[ங்கு]ன்றனும் நாட்டுகாரியமற்றத்து
11. கோளஞ்சிரிகண்டனும் வெ . . க உள்ளிரு . . மை இராமன் உதையனனும்
மேகடர்க்கும் . . . நாட்டு காமங்கோதையும் மந்-
12. திரவோலை எழுத்து முல்லைச்சேரித்தா[மோதி]ரங் கோவிந்நனும் தனி அதிகாரஞ்-
செய்த சிரி . . . எனாதிசுமரனும் உள்ளிரு-
13. ப்பு முழுவமோ[டி]க்கு[ம]ர[ஞ்]சேந்நனும் பண்டார உள்ளிருப்பு மங்கநாட்டுகோத
கோவிந்நனும் புள்ளிக்கணக்கு நந்தா-
14. மனைச்சேரி இராமங்கண்டனும் கண்டியூர் மேலெழுத்து முத்தம்பள்ளி இராமன்
இரவியுஞ்ஞளவள்ளொஞ்ஞாவல்பள்ளிக்-
15. குமரங் கோவிந்நனும் திருப்பணிக்கணக்கு மதிமண் விக்கிர[ம] ஆதிச்சனும் கூடித்-
திருப்பணியும் முடிச்ச திருக்கலசமும் ஆ-
16. டிச்சருளியமைக்கு இவை விக்கிரமன் ஆதிச்சன் எழுத்து [||*] புள்ளிக்கணக்கு
எழுதி திருப்பணிசெய்விச்ச நந்தாமனைச்சேரி
17. [இராமங்]கண்டன் எழுத்து [||*]

TIRUNANDIKKARAI INSCRIPTION OF THE 18TH YEAR OF RAJARAJA I.

The subjoined inscription is engraved on the west wall of the rock-cut Śiva shrine at Tirunandikkarai. It belongs to the **eighteenth** year of the reign of the Chōla king, **Rājarāja**, the great. It records that the king ordered that the name of Muṭṭam be altered into Mummudiśōlanallur and granted to the temple of the Mahādēva at Tirunandikkarai, for celebrating a festival ending on the Satabhisha *nakṣatra* in the month of Aippikai, the birth-day of the king. At the end of the festival the god was to be bathed in the river (*āṇṭṭal*). Besides this, it was also required that a perpetual lamp be burnt before the god in the name of the king. This lamp was to be known by the name **Rājarāja-tirunandā-viḷakku**. The places mentioned in the record are:—Valluvanādu, Muṭṭam in that *nādu*, and Tirunandikkarai. Where this Valluvanādu is I am unable to say; but mention is made of it in the inscription of Kō-kkarunandaḍukkar published in No. I of this Series (see p. 8). From the fact that Tirunandikkarai is said to belong to this *nādu* it is certain it must be looked for round Tirunandikkarai. There is a Muṭṭam somewhere near Eraṇiel and perhaps this was the village granted by Rājarāja to the Śiva temple at Tirunandikkarai. Tirunandikkarai is the village in which the rock-cut temple mentioned above is situated. It is at a distance of about eleven miles from Kulitturai. This place has been taken to be the name of a river, by Mr. Venkayya. The name occurs in a passage which reads thus:—“*Rājādittadēvar perumbadai-nāyakar Malai-nāṭṭu Nandikkarai-pputtūr Vellaṇ-Kumaraṇ.*” which means ‘Vellaṇ-Kumaraṇ, of Puttūr, living in Nandikkarai in the Malainādu, who was the commandant of a big army under Rājādittadēva.’ Mr. Venkayya writes about it thus:—“... Vellaṇkumaraṇ is said to have been a native of Nandikkarai-Puttūr, *i. e.*, Puttūr on the bank of the river Nandi in the Malainādu, “and” the first servant of the Chōlas, a native of Puttūr on the bank of the (river) Nandi in Malainādu”. (1) The Sanskrit passage corresponding to that quoted above reads ‘*Puttūra-jānmā*’ and ‘*Kumāra ityakṛita*

(1) D. G. of Archaeology's Annual for the year 1905—6, p. 180.

Navāgraharajah', in both of which he is called simply the native of Puttūr or the new *agrahāra*. It is silent about the *agrahāra* being part of Nandikkarai or otherwise.

Text ⁽¹⁾

1. வலிஷீ [||*] திருமகல்போலப் பெ-
2. [ரு]நிலச் செல்வியுந் தனக்கே [யு] -
3. ரிமை பூண்டமை மனக்கொள காந்தருள் ச[ா]-
4. லை கலமறு [த்தருளி] வேங்கைநாடும் கங்-
5. கபாடியும் தடிகைவழியும் துளம்பபாடி-
6. யும் குடமலைநாடுங் கொல்லமுங் கவி-
7. ங்கமும் எண்டிசை புகழ்தர ஈழமண்டல-
8. மு . . . ண்டிற வென்றித்தண்டா . . . நென்னெழில்
9. வளர் ஊழியுளெல்லாயாண்டும் தொழுத-
10. [க]விளங்கும் யாண்டே செழியரைத் தே-
11. [சு]கொள் ஸ்ரீ கோ இராசராசகேசரிவன்மர்க்கு
12. [யா]ண்டு பதினெட்டாவது [||*] இராசராசத்தென்[னா]-
13. [ட்டு] வள்ளுவநாட்டு முட்டம் முட்டமென்னும் பே-
14. [ர்த]விர்த்து மும்முடிசோழநல்லூரென்று பே-
15. [ராக்கி] இந்நாட்டு திருநந்திக்கரை மாதேவர்
16. க்கு பெருமாள் ஐயப்பிகைச்சுதையத்தினுள்
17. . . . நா . . . திர த்திருவிழாவெடுத்து தி-
18. . . . சுதையத்தினுள் ஆறுடி குமனஞ்செய்-
19. [வ்]விப்பதாகவும் [||*] நிசுதம் நாழிநெய்யால் ஓ-
20. [ரு]திரு நந்தாவினக்கு இராசராசனென்னும் தி-
21. . . . பப்தாகவும் [||*] உச்ச . . .

(one more line badly damaged is left untranscribed)

ABSTRACT OF CONTENTS

In the eighteenth year of the reign of the king Rajakēsarivarman Rājārājadēva, the king granted to the temple at Tirunandikkarai the village of Muṭṭam changing its name into Mummudi-śōḷanallūr. This is situated in the Valluvanaḍu a sub-division of Rājārāja-Tennaḍu. It was ordered that in the month of Aippigai a festival should be celebrated so that it might end on the day of the Śādaya (Śatabhisha) nakshatra when the image of the god at Tirunandikkarai was to be bathed in the river. Also a perpetual lamp named Rājārājaṇ (after the king) shall be burnt every day.

KANDIYUR INSCRIPTION OF 123RD YEAR OF THE GOD AT KANDIYUR (A. D. 946.)

The following inscription is engraved on a stone lying in the yard in front of the Śiva temple at Kaṇḍiyūr. The preservation of the record is very good. In the introduction to the inscription published above, p. 289. I have stated that the image of Śiva must have been first set up in the temple in the year 823 of the Christian era. Therefore, this inscription dated the 123rd year of the Mahādeva of Kaṇḍiyūr must belong to A. D. 946. It records the gifts of land made to the temple and the

(¹) From inked impressions.

arrangements made in regard to the leasing out the lands and the incomes expected out of them and mentions the names of persons who were obliged to pay rents for holding those lands.

Text ⁽¹⁾

1. ஸ்ரீஸ்ரீஸ்ரீ [|| *] திருக்க[ண்]டியூர் மாதேவர்[க்கு]ச்செல்ல[ா]
 2. சிற்ற யாண்டு⁽²⁾ தாற்றிருபத்துமூன்று (2) [|| *] [இ]வ்வாண்டு கன்[னி]-
 3. யில் வியாழநின்று [து]லாஞாயிற்று கோடிக்குளத்தில்* இரவி[கு]-
 4. மாணந்திருக்குன்றப்[போழன்] ராமந்தத்தனும் பண்டார வாரிய[த்]-
 5. திலும் வயிரில் கீர்த்திவனாதி தளியதிகாரத்திலும்
 6. இடநாட்டு நாராயணஞ் சந்திரசேகரானமைச்ச திருவக்கரத்தினு
 7. பூமிசி[றி]ய பறைபன்கரியில் ஐம்பதின்சுழும் புன்னை-
 8. ஞாற்றில் நாலொன்று ஒட்டையிலோரோடியிற் பாதியும் பரடை சி-
 9. று நிலத்தில* கூறும் சிறுமணலிற்கூறும் மண்வேலிப்புரையிடத்-
 10. தில் பாதியும் ஆஞ்ஞி[னி]க்காலாழ வேர்ச்சையிலொன்றரைஒடிய-
 11. ம் பாலைப்பழஞ்சியிற் கூறுங்கழ[னி]க்கரையிற் பாதியுநந்தாமனை-
 12. ச்சேரித்தாமோதிர நாராயணன் காரான்மைச்செய்து பதினாழிப்பறைபால் முப்-
 13. பத்து முப்பறை வித்துங் குத்து நெலிடங்கழியால் முந்நாழியும் முந்நா-
 14. ற்றுபது தேங்காயிமிரு துலாம் புளியும் இடங்கழியால் அம்பதினாழி
 15. உப்புங் கார்த்திபை ஞாயிற்றநம் இடக்கடவியன்⁽³⁾ புழையிடை மண்ணங் கொ-
 16. ற்றன் புறயில் முக்கூறுஞ் சிறுமுறைதேவலி ஊழுவேர்ச்சையிற் கூறுந்தா-
 17. மரைப்பள்ளி ⁽⁴⁾ க்கு[ம*]ரம் மணியனும் மல்லிபைச்சேரிக்கண்டர் தேவனுங்
- காரான்மைச்-
18. செய்து முப்பத்துமுப்பறைவித்துங்குத்து நெல் முந்நாழியிடக் கடவியர்⁽⁴⁾
 19. இராஞ்ஞிதாறுகின்ற பூமியிலிடங்கழியாலைஞ்ஞாழி நெய்க்கு பற்றுமளவு
 20. காரான்மைச் செய்து நெய்யுமளக்கக்கடவியன் தாமரைப்பள்ளிக் குமரம் மணி-
 21. யன்⁽⁴⁾ வடவாய்மனைவளாலும் புரையிடமும் கண்டியூரில் புன்னைச்சேரிப்பு-
 22. ரையிடமு[ம்*] ஐயனார் கலாப்புரையிடமும் வயலும் புன்னைச்சேரி இயக்கம்பா-
 23. மேயூரனு[ம்*]இயக்கங் கோளனுங் காரான்மைச்செய்து முப்பத்து முப்பறைமுந்நா-
 24. ழிவித்திடக்கடவியர் [|| *] முட்டுகல் வித்தினு பொருமளவு பூமிவிடக்கட-
 25. வியர்⁽⁴⁾நெய்தல்முக்கில் வள்ளோக்கண்ணர்வேலியாகின்ற பூமி வயிரமனை அ-
 26. க்கு சருமநாராயணனுந் நாராயணங் கோவிந்தனுங்காரான்மைச் செய்து இடங்கழி-
 27. யாலைஞ்ஞாழி நெய்-
 28. யும் முப்பதின-
 29. ழிப் பயலும் அள-
 30. க்கக்கடவியர் [|| *]
 31. நெய் பாவிளபெருங்-
 32. காலாயிரவி ஐயன்-
 33. ருயடி ஒள்ளது காரான்மை-
 34. மைச்செய்து இடங்க-
 35. ழியாலைஞ்ஞாழி நெய்-
 36. ளப்பிது⁽⁴⁾குற்றிக்-
 37. காட்டு காமஞ்சத்தித-
 38. ன் காரான்மைக்குபடி-
 39. ஞாயிறு பறைபன்கரி-
 40. க்கடுத்த கிழக்கில்

(1) From inked impressions.

(2) The letter p in ° pattu looks like m.

(3) A mark like this represents a full stop in the original.

(4) The letter li in ° palli is engraved below the line.

41. ஒள்ளது தான் காரண்மை-
 43. ருபறை வித்திடக்-
 45. னித்தால் மிரண்டு [|| *]

42. ச்செய்து முப்பத்தி-
 44. கடவியன் வெள்-
 46. வட்டகை இரண்டு [|| *]

KANDIYUR INSCRIPTION OF KOTAVARMAN

The subjoined inscription is engraved on the east base of the central shrine of the Siva temple at Kandiūr. It is written in the Grantha alphabet and in the Sanskrit language. It records the same fact as in the previous and gives the day as 15,11564th after the beginning of the Kali era which is represented by the chronogram विषमम् पुण्यमेकम्.

Text ⁽¹⁾

1. स्वस्ति श्री [||*] भानो मेवम् प्रविष्टे वृषभजुषि गुरोर्वेन्दवक्ष्यं युग्मे सेन्दो कुम्भोदयातो य-
2. दुर्वृषभो रामजः कीतवर्मा श्रीकण्ठस्याभिषेक]म् बहुकृष्णशतैः कण्ठयूर्प्रौढधानी हेमात्म-
3. सो सुमान्यः कलिदिनविषमपुण्यमेकञ्चकार ॥:—

ABSTRACT OF CONTENTS ⁽²⁾

Be it well. Śrī. When the Sun was in Mēsha, and Jupiter in Vṛishabha, the most respectable Kōtavarma, the son of Rāma, and the foremost of the Yadu dynasty, made *abhishēkam* (bathing ceremony) to God Srikanṭha of the big temple at Kaṇṭhiyūr, with several hundred potfuls of water on the 15th, 11th, 564th day of Kaliyuga.

Translation

Lines 1-15. Hail ! Prosperity ! The year one hundred and twenty-three of the god Mahādēva of (the temple) at Tirukkanḍiyūr was current. This year when the Jupiter stood in the constellation Kanni, in the solar month Tulā, while Icavi Kumaran of Kōḍikkulam and Tirukkunrappōlan Rāman-Tattan were holding the Paṇḍaravariyam and Uyiril-Kiriti Enādi was the manager of the temple, Narayanaṇ Chandrasēkharan of Idanādu made gifts of (several pieces of land ; of these) a piece of land in the plot known as Śirīya-Paṛaiyaṇ-kari yielding fifty *kalam*s (of paddy), a fourth of another called Puṇṇai-nāru, one half of one *ōḍi* in Oṭṭai, a portion in the (land called) Śirūnilam belonging to the *paraḍai* (*paraishad*) a portion in (the land called) Śirūmanal, one half of the garden (called) Manvēli, one and a half *ōḍis* in (the land called) Uḷavērchchai near Āṇjinikkal, a portion of the (land called) Pālappalaṇji, a half in Kaḷaṇikkarai ; these shall be farmed by Dāmō-daraṇ Nārāyaṇan of Nandāmaṇaichehēri (Illam) and shall supply thirty-three *paraḷis* of seed, a *paraḷi* measuring ten *nāḷis* ; also three *nāḷis* of paddy measured by the *iḍaṇḡali* (daily) and three hundred and sixty cocoanuts, two *tulāms* of tamarind, fifty *nāḷis* of salt measured by the *iḍaṇḡali* ; (all these) must be handed over within the month of Kārttiyai.

Ll. 16-18. (More lands given by Nārāyaṇan Chandrasēkharan are :—) three parts in the garden ⁽²⁾ belonging to Maṇṇai-Korran of Puḷaiyidai (Illam), a portion of the plot called Uḷavērchchai (forming part) of Śirūmudaivēli shall be held and farmed by Kumaram-Maṇiyaṇ of Tāmaraippalli (Illam) and Kaṇḍan-Dēvaṇ of Malliyaichehēri and they shall give thirty-three *paraḷis* of seed and three *nāḷis* of paddy for pounding (every day).

(1) From inked impressions.

(2). Owing to certain letters being indistinct and undecipherable, this portion has not been translated. It describes the position of certain planets other than those mentioned above. An indistinct word *hēmārtmā* has been left untranslated.

Ll. 19-21. Kumaran-Maniyaṇ of Tamaraiṇṇi (Illam) shall farm as much of the land called Iraṇṇitāru as would suffice to supply five *nālis* of ghee measured by the *iḍaṇḡaḷi* and shall supply also that quantity of ghee.

Ll. 21-25. (The lands further given by Nārāyaṇaṇ Chandraśekharaṇ are, as follows:—) The land called Vaḍavāyamaṇaiṇṇi and the garden (attached to it), the garden belonging to Puṇṇai-chēri (Illam?), the garden called Aiyāṇṇārkālappuraiyidam; these lands shall be farmed by Iyakkaṇ Paramēśvaraṇ and Iyakkaṇ Kēraṇ of Puṇṇai-chēri (Illam) and shall pay thirty-three *paṇais* of seed and three *nālis* (of paddy daily). If they fail to supply, they shall forfeit as much of the land as is required for the seed.

Ll. 25-36. The land called Vaḷḷōkkannārvayal in the (place called) Neydalmūkkū shall be farmed by Akkiśarmaṇ Nārāyaṇaṇ and Nārāyaṇaṇ Gōvindaṇ of Vayiramaṇai and shall supply five *nālis* of ghee and thirty *nālis* of green gram measured by the *iḍaṇḡaḷi*. Āy Iravi of Peruṇḡal shall farm the land called Aiyāṇṇāyaḍi and shall supply five *nālis* of ghee measured by the *iḍaṇḡaḷi*.

Ll. 37-44. Kāman Satti of Kurrikkāḍu shall farm the plot of land east of his land called the West Paṇaiyaṇkari and shall supply thirty-two *paṇais* of seed.

Ll. 44—46. (Further Nārāyaṇaṇ Chandraśekharaṇ gave) two silver plates and two cups.

PARTHIVAPURAM INSCRIPTION OF VIRACHOLAPPERUMANADIGAL

The subjoined inscription is engraved on a detached stone lying in the first *prākāra* of the Viṣṇu temple at Pārthivapuram. It is broken here and there and therefore the inscription is fragmentary. It records that a person named . . . p Pallavaraiyaṇ *alias* Saṅkaraṇ-Iraṇṇaiṇṇaṇ set up a silver image in the temple of Pārthivaśekharaṇ perhaps and made arrangements for burning a perpetual lamp in the same, both for the merit of Virāśōḷapperumaṇadigaḷ. The record mentions Kuṇṇuḡuḍi, Muṇṇiṇṇai, Māramaṇḡalam, Tirumudāṇkōḍu, the Virāśōḷavaṇ-pālam and Iraṇṇaiṇṇaṇ-ēri. Of these, Kuṇṇuḡuḍi is the town now known as Tirukkūṇṇuḡuḍi in the Tiṇnevelly district, famous for its Viṣṇu temple and sacred to the Śrivaishṇavas as one of the *divyadēśams* praised by the Ālvārs. Muṇṇiṇṇai is a village six miles from Kulitturai and contains a large Śiva temple. Tirumudāṇkōḍu may be identified with Tiruvidāṇḡōḍu, which has given the name Tiruvidāṇḡōḍu to the Travancore State. The other places I am not able to identify.

The king Virāśōḷapperumaṇadigaḷ referred to in the inscription must be the Chōḷa king Virarājendra, who held sway over the Pāṇḍya country also. The town Eraṇṇi in S. Travancore is called Iraṇṇaiṇṇaṇallūr in inscriptions; perhaps it received its name from either the Pallavaraiyaṇ named in our inscription Iraṇṇaiṇṇaṇ or some ancestor of his of the same name.

Text. ⁽¹⁾

1. ரகேசரிவன்மராயின வீரசோழப்பெருமானடிச் , . . . திருவாய்
வவ
2. த்து வெள்ளித்திருமேனி எழுந்தருளுவித்து கற்பூர . . .
ராய் வெள்ளித்திரு . . .
3. மைற் . . . குறுங்குடித்திருந்தா விளக்கு வைத்து முன்சிறைத்
திருமலை . . .
4. ஆர மங்கல மாறமங்கலத்து ஸ்ரீலக்ஷ்மியழந்திருமுதான்
கோட்டுத்திருவி

(1) From inked impressions.

5. . . த . . செய்வித்து வீரசோழவன் [பாலம்] இரணசிக்கன் ஏரியுங்கண்டசைம் . . .
 6. . . . டிய . . . வ க்கப்பல்]லவ[ரை]யன் ஆயின தருங்கைச்சங்-
 கரணசிக்கன் செய்வி . . .
 7. ஸ்ரீ வி[ஷ்ணு] க்கள் ரசெஷ.

TIRUVATTARU INSCRIPTION OF VIRA UDAYAMARTTANDAVARMA-TIRUVADI.

Ko. 398.

The inscription edited below is found engraved on the south wall of the central shrine of the Adikēṣavapperumāl temple at Tiruvāṭṭāru, in S. Travancore. It is an incomplete record, written in the Vāṭṭeluttu characters and in what might be called Malayāḷam language. It states that the king **Vira Udayamārttāṇḍavarma Tiruvaḍi** made arrangement, by gift of land, for the daily supply of rice required for offerings to the god Adikēṣavapperumāl at the temple at Tiruvāṭṭāru.

Text (2)

1. ஸ்ரீவிஷ்ணு [|| *] கொல்லம் நா[சு]யுடா மாண்டைக் கர்க்கடகத்தில் வியாழந்நின்ற
 மீன ஞாயிறு ன்ற வியாழம் அனுழம் இந்நாளால் வேணாட்டு இளங்குடைவாண்-
 னருளுகின்ற ஸ்ரீ வீர உதையமார்தா[ண்]டவர்த்திருவடி திருவாட்டாற்று பள்ளிக்கொண்ட-
 றுளின்ற பெருமாளுக்கு நியதிப்படி முட்டாச்செலவு அரிசிக்குங்கு . மை ஆதிச்சனு தையன்ன-
 னுந் தம்பிமாற்கும் ஒள்ளிலம் செதியகடைக்குட்டப்பெறையும் (3) மாத்தறையும் (3)
 கூட [நடு]ன சி . ம[சு]சு ம் ஒள்ளமுன்று சலாகையும்
 அழகச்ச நடு ன்னும்
 2. பொலியால் கோதைநல்லூர் கிழச்சேரித்திருக்கோயில்க்கல் கொண்டுவந்து உணங்கி
 உச க்கு [ஆ]வழி

ABSTRACT OF CONTENTS

In the Kollam year 398, when Jupiter was in the constellation Karkāṭaka, in the month of Mīna, on the Anūrādhā *nakṣatra*, the prince Vira Udayamārttāṇḍavarma-Tiruvaḍi, occupying the position of *yuvārāja*, (was pleased to grant) the following lands to the god, Adikēṣava-pperumāl, who is pleased to be lying at Tiruvāṭṭāru. The land named Chediyaḱkaḱkaḱkūṭṭapperai belonging to Adicheṇṇa-Udaiyannan and his brothers (of the growing capacity) of...*kōḷḷais* of paddy; the land named Māṭṭarai (of the growing capacity) of...*kōḷḷais* of paddy; total 32 three *sa-lāḱais* and 30 *aḷaḱachhus*. From the interest derived from these, paddy shall be brought to the palace at Kīḷaichchēri in Kōḍainallūr, dried and

TIRUVALLAM INSCRIPTION OF KO. 412

The inscription edited below is engraved on the north wall of the Brahma shrine in the Siva temple at Tiruvallam near Trivandram. It is dated the **412th year of the Kollam** era, and records gifts made by some private party for offerings to the Mahādeva and Kāṇappan in the temple at Tiruvallam as also for feeding Brāhmaṇas on the Sōmavāra Amāvāsyas. The record is incomplete and is of no historical value; but being dated it would serve the student of palaeography in giving him a notion of the shapes of the letters of the Vāṭṭeluttu of the middle of the 13th century A. D.

(2) From inked impressions.

(3) Here there are Tamil numerals expressing the extent of land.

Wd = contracted form of mir-fade

[illegible]

கொண்டு வந்து உணர்ச்சி

In the 10th year, 228, when Jupiter was in the constellation Karkidaka, in the month of
Ching, on the 13th day, the god, Sri, the goddess, Yama, Jayamangalavarina-Tiruvadi, occupying the
position of *Peruvayal*, gave pleasure to the following lands to the god, Adikesava-perumal,
who is pleased to be here at this place. The land named Chudiyakkapakkutappalai belonging
to Adichetan-Udayavayal, and his women (of the growing capacity) of 1 *ottai* of paddy; the
land named Mattalai of the growing capacity of 1 *ottai* of paddy; total 32 . . . three *sa-
lagais* and 30 *alayachais*. From the women derived from these paddy shall be brought to the
palace at Kilaichoheri in Kodaikallur. There are

The inscription edited below is engraved on the north wall of the Brahma shrine in the Siva temple at Tiruvallam near Trivandrum. It dated the 412th year of the Kollam era, and records gifts made by some private party for offerings to the Mahadeva and Kannappan in the temple at Tiruvallam as also for feeding Brahmanas on the Somavara, Amavasya. The record is incomplete and is of no historical value; but being dated it would serve the student of palaeography in giving him a notion of the shapes of the letters of the Vatteluttu of the middle of the 13th century A. D.

18: Here there are Tanaid numerals expressing the extent of land.

$\omega\phi$ = contracted form of micro-phi.

[illegible]

Chittaral Inscription of Ko. 548.

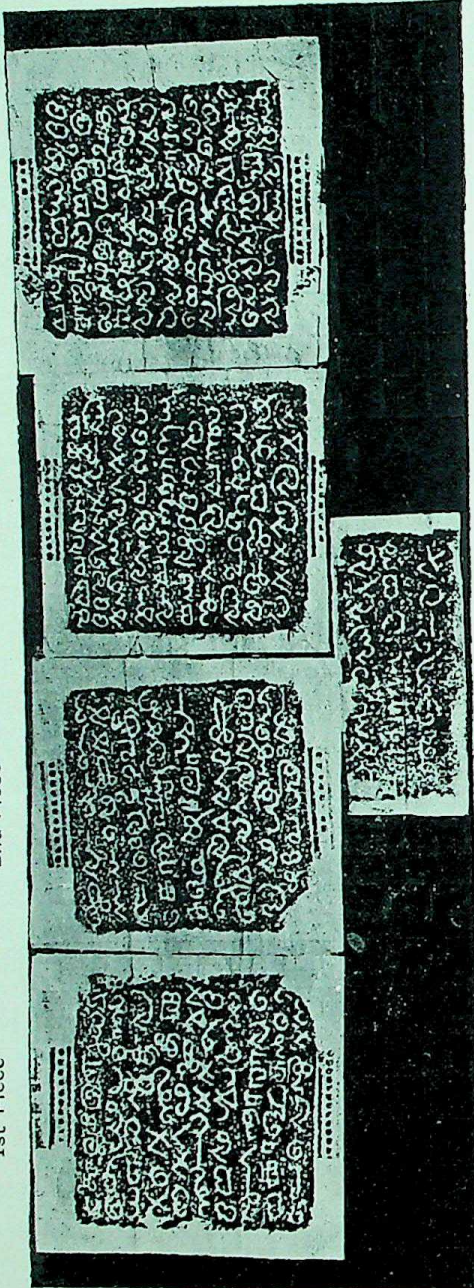
(To face p. 297)

4th Piece

3rd Piece

2nd Piece

1st Piece

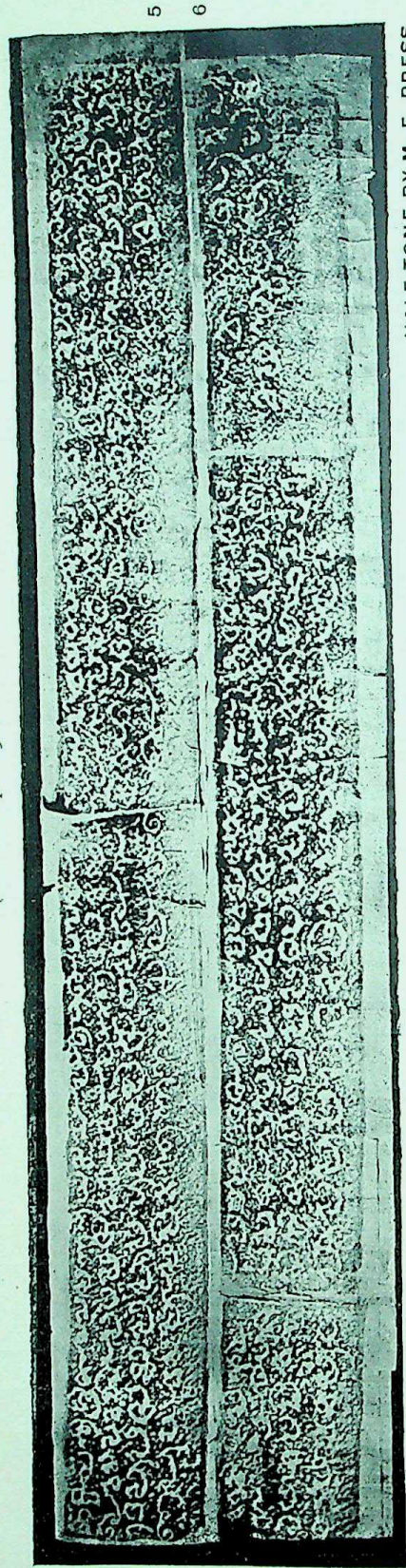


5th Piece

SCALE 0.125.

Navaykkalam Inscription of Rama-Marthandavarman, Ko. 614.

(To face p. 298)



1a
2a
3a
4a
1b
2b
3b
4b

SCALE 0.13

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T. A. GOPINATHA RAO.

௧. இவ்வாறு இந்நகரால் திருவல்லத்து மீழுக மண்டபத்தில்
 இருந்து செபித செபிகடலேவாலைக்கானமாவது [1*] மடத்துக்கிதிருவா
 னடி திருவல்லத்து நிற்குமாவாதி தேரதுஞ் செல்லுமாறு கல்ப்பிச்சி-
 ச செலவு திருக்கண்ணப்பன்னும் மாடுதவன் திருவடிக்குந்திவருமி-
 ர்தின்னரி . . . (2) யுந் தமலுராசம் . . . (2) ன்னும் போர் கன்னரி வெஞ்சனம் உ-
 ள்ப்பட அரி . . . (2) யும் ஆராதிகுந்நகம்பிக்கு செல் . . . (2)
 தித்தல் உவாவின்தேரதுஞ் செல்லுமாறு கல்ப்பிச்சரி . . . (2) க்கு-
 ந்தொல் . . . (2) க்கு

In the year 412 of the Kollam era, on a Sunday, the Rôvati nakshatra, when Jupiter stood in the constellation Dhannu, in the (solar) month Makara, the following arrangement was made:—
 1. The Travappi of the matham gave some paddy (that is, made arrangements for an income of so much paddy annually) for making offerings to the Mahâdeva at the temple of Tiruvallam as also to Kappuppan, on all Sômanvata-Amîtvâsyas; for feeding a Brâhmana, and for paying the *pujâri* of the temple. The quantity of rice required for each item is specified.

The subjoined inscription is engraved on the four faces of a pillar now lying built into the wall leading to the kitchen of the Bhagavati temple at Chitaval. The inscription is well preserved. It records that one Nāṭṭanṭu Kūlikan alias Dharmachetti-mayipār of the city of Tirukkūḍal made certain arrangements by which the temple authorities were obliged to do certain duties in the temple of the Bhagavati of Tiruchchānattu-malai. In default of which they were subjected to fines, etc., payable to the king. The exact purport of the document cannot be made out owing to its somewhat fragmentary nature. It is dated the 17th of the month of Mēdam in the year 584.

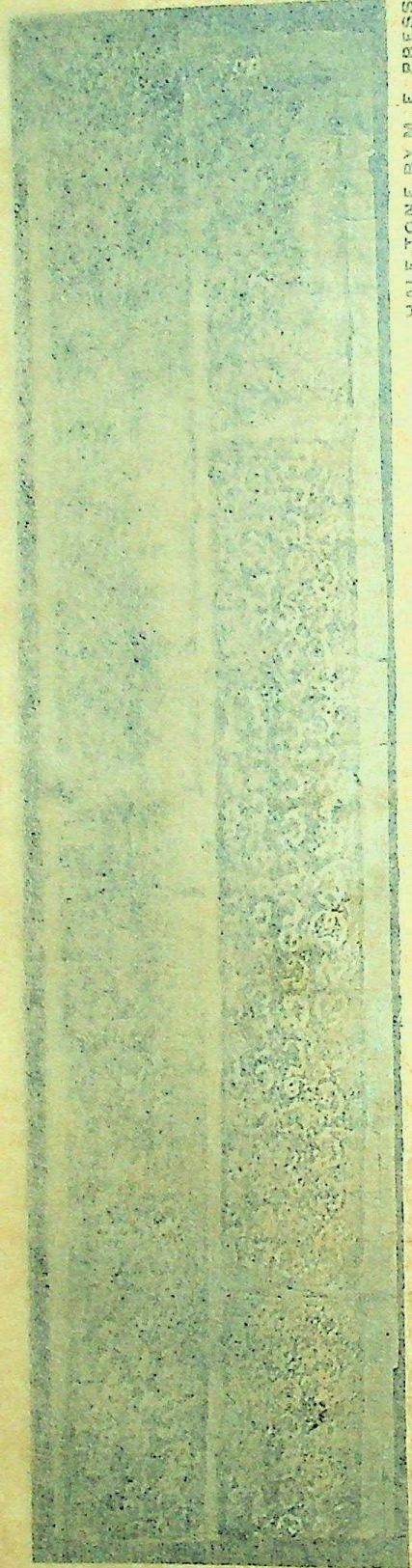
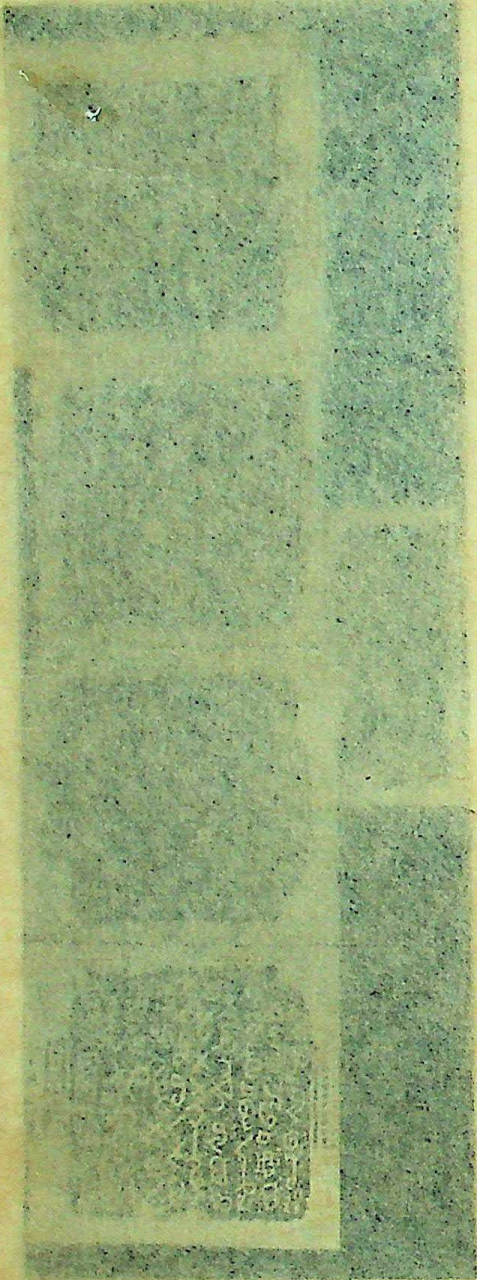
On the first face of the pillar

1. கொழுநாசனாதி மா-
2. ன்மே மேலாவிழ்
3. மன எழுநிய
4. கணக்கு [*] திரப-
5. அகாம் திருக்
6. கடைக்கொத்-
7. தன்ம செட் [மு. நய]-

(1) From inked impressions.

(2) There are some Tamil numerals expressing the measures of paddy.

(2) From inked impressions.



10
20
30
40
1b
2b
3b
4b

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SCALE 0.13

T. A. GOPINATHA RAO

Text ⁽¹⁾

1. வடிவிலி [|| *] கொல்லம் சாரடெ ண்டாமாண்டைத்த [னு] வியாழம் மகரஞாயிறு
... நாயி-
2. று இரேவதி இந்நாளால் திருவல்லத்து ஸ்ரீமுக மண்டபத்தில்
3. இருந்து செயித செயிகடவேலைக்கரணமாவிது [1 *] மடத்துசக்கிதிருவா
4. ண்டி திருவல்லத்து திங்களமாவாதி தேதாறுஞ் செல்லுமாறு கல்ப்பிச்-
5. ச செல்வு திருக்கண்ணப்பன்னும் மாதேவன்திருவடிக்குந்திவருமி-
6. ர்தின்னரி . . . (2) யுந் நமஸூரம் . . (2) ன்னும் பேர் க ன்னரி வெஞ்சனம் உ-
7. ள்ப்பட அரி . . . (2) யும் ஆராதிக்குந்நம்பிக்கு நெல் . . . (2)
8. திங்கன் உவாவிந் தோறுஞ் செல்லுமாறு கல்ப்பிச்சரி . . . (2) க்கு-
9. ந்நெல் . . . (2) க்கு

ABSTRACT OF CONTENTS

In the year 412 of the Kollam era, on a Sunday, the Rēvati nakshatra, when Jupiter stood in the constellation Dhanu, in the (solar) month Makara, the following arrangement was made:— Śakki Tiruvāṇḍi of the *maḷham* gave some paddy (that is, made arrangements for an income of so much paddy annually) for making offerings to the Mahādēva at the temple of Tiruvallam as also to Kaṇṇappaṇ, on all Sōmavāra-Amāvāsya; for feeding a Brāhmaṇa, and for paying the *pūjāri* of the temple. The quantity of rice required for each item is specified.

CHITRAL INSCRIPTION OF KO. 548 (= A.D. 1373).

The subjoined inscription is engraved on the four faces of a pillar now lying built into the steps leading to the kitchen of the Bhagavati temple at Chitral. The inscription is well preserved. It records that one Nārāyaṇaṇ Kālīkaṇ *alias* Dharmacheṭṭi-nayinār of the city of Tirukkūdak-karai made certain arrangements by which the temple authorities were obliged to do certain duties in the temple of the Bhagavati of Tiruchēṇṇattu-malai. In default of which they were subjected to fines, etc., payable to the king. The exact purport of the document cannot be made out owing to its somewhat fragmentary nature. It is dated the 17th of the month of Meḍam in the year Ko. 584.

Text ⁽³⁾

On the first face of the pillar

1. கொழுநாசடு [அ மர]-
2. ண்டு மேடலாவடு
3. ள எழுதிய
4. கணக்கு [1 *] திரா-
5. னகரம் திருக்
6. கூடக்கரெத்-
7. தன்ம செட் [டி நய]-

(1) From inked impressions.

(2) There are some Tamil numerals expressing the measures of paddy.

(3) From inked impressions.

- S. னர் நாராயண-
 9. ன் காவிகநு[றே]
 10. வெண் பழிக . .

On the second face of the pillar

11. . பாடொள்ள
 12. காரணமதிச்ச
 13. சாரணத்து லிமவதி
 14. கோவிவி[ல்] அறைச[ன்]
 15. தவிமு[த]ரா யொ-
 16. ள்ள பிறவுத்தி
 17. எற்பேர்ப்பட்ட-
 18. தும் [மேற்படி] ஆண்டு
 19. முதல் [மேற்படி] கோ-

On the third face of the pillar

20. விலிப்ப் பாதமுல-
 21. த்தவரேக் கையாடி-
 22. ஸ்ச அவர்க்கு
 23. சா . வில் ஒண்டா-
 24. யால் டி நாள் அ-
 25. ன்று முத்த நய-
 26. னர்
 27. . . உண்ணு மாறு-
 28. ம் இதின்னு மு-
 29. டக்கம் பிசகி-

On the fourth face of the pillar

30. ல் அன்று முத்த-
 31. ராஜாவின்னு ரு-
 32. ந்கழஞ்சு [பொ]ன் உத்த-
 33. ரமும் சொல்லி பழ-
 34. யபடி தன்ம செட்-
 35. டி நயனார் நாராய-
 36. ணன் காளி (1) தன் வெண்-
 37. பழிக்காரணம்
 38. [மேற்படி] கோவிலில் மாட-
 39. ண்டபமும் திராமட-
 40. ப்பள்ளி(3)யும் அ-

(1) Compare ல் occurring in the word *ālāyi* in 1-6 of the Minchigai Maṭham Plate.

On the surface below the first face

41. . சர . . யும்
42. [திரம]வா . ட்டின்னு
43. [முஞ்சிறை] . . .

NAVAYKKULAM INSCRIPTION OF RAMA-MARTTANDAVARMAN KO. 614

The inscription edited below is engraved on the west base of the central shrine of the Śaṅkara-nārāyaṇasvāmin temple at Navāykkalām near Attingal, the head-quarters of the tālūka of the same name. Its preservation is tolerably good. Of the Vatteluttu letters in which the record is written, there are a few worth noticing. The shapes of the letters *ṇ* and *l* are rather curious; the first is a right handed spiral, while the latter resembles the letter *cha* of the Grantha alphabet. One other peculiarly shaped letter is *lā*. It looks like the numerical symbol 20 of the Tamil alphabet of the medieval times. The peculiar shape occurs also in the word *ālāyī* found in l. 6 of the Miṇchirai plate (see below p. 301); and in the words *Kāli* and *paḷḷi* occurring in ll. 36 and 40 respectively in the Chitarāl inscription, (see above p. 298), the letter *ḷi* also assumes a similar shape. This form is purely modern, not being found in the earlier lithic or copper records. The inscription states that the king **Vira Rāma-Mārttandavarman of Kīlapperur**, the head of the Jayatuṅganāḍu branch of the Vadaśēri Illam, began the repairs to the temple of Śaṅkaranārāyaṇamūrti of Navāykkalām on Monday, the 20th of the month Idavam, corresponding to the second *tithi* and the *nakshatra* Punarvasu, in the **year 613** of the Kollam era and built the temple of stone, built the central shrine and the *maṇḍapa* and covered the *paḍippurai* with copper. The *kumbhābhishēka* ceremony was performed on Monday, the 24th of the month Idavam, corresponding to the fifth *tithi*, the next year, 614.

Text ⁽¹⁾

1. ஹரி [||*] ஸ்ரீஸ்ரீ [||*] கொல்லம் கூடுசு லாமாண்டு இடப ஞாயிறு உடெ-
சென்றநாள் வடசேரி இ[ல்]லத்[து]ள் கிழப்பேரூர் சிரிவீரஇராமமார்த்தாண்டராய சேது-
ங்க நாட்டு முத்த திருவடி.
2. இருந்நருளியெடம் திருநாவாய்க்களத்து சங்கரநாராயண [மு]ர்த்தி . . . முன்னுள்
கூடுக மாண்டு இடபஞாயிறு உடெ திங்களாழ்ச்சியும் புண-
3. ர்தவும் திதியும் அன்று யிதினம்ராசி கொண்டு தங்கோதியமச்சு கல்ப்பணியும் செப்-
விச்சு சிரிகோயிலும் மண்டபவுமைச்சு படிப்பு-
4. னையும் செம்புமேவிச்சு கூடுசு லாமாண்டு இடபஞாயிறு உடெ சென்ற திங்களாழ்-
சசியும் பூப்பும் பஞ்சமியும் அன்றே இடபம்
5. ராசிகொண்டு
6. கலசம் ஆடி அருளிது

PARUR ROMO-SYRIAN CHURCH INSCRIPTION OF A. D. 1624.

The following inscription is engraved on a stone slab set up in the north wall of the Romo-Syrian Church at Parūr, the head-quarters of the tālūka of the same name in the Kottayam division. It is written in Vatteluttu characters and the language is Malayālam. It records the **death of the bishop Francisco**, the head of the Mar Thoma Nazaranis (Christians), of the diocese

(1) From inked impressions.

of Malangarai. It is stated that this event took place at ten *nāligais* after sunset, on the Sunday which begins the Lent in the month Kumbha of the year 1624 after the birth of the Messiah.

The deceased bishop is Francisco Roz, a Spanish monk who accompanied Archbishop Menzes. He belonged to the Society of Jesus. For his knowledge in Syriac, he was appointed to teach the youths at the Vaippicotta Seminary, of which he became the Rector. In the Synod of Diamper he acted as Assistant Interpreter between the Syrian clergy and the Archbishop Menzes. When Mar Abraham, the Syrian Metron died, Roz was appointed Bishop, but finding that the appointment would irritate the Thoma Christians, it was suspended for some time. Eventually he became Bishop and was raised to the Archbishopric of Cranganore. Even in the days of Paul Bartholomao there were entertained doubts about the exact date of the death of Francisco Roz. It was put down as having occurred in A. D. 1617. Paul took the trouble to go to Parūr to read for himself the stone inscription written in vernacular language, of which he was informed by the people. He then settled the date as A. D. 1624 and not 1617 as believed till then.⁽¹⁾

Paul says, "A sepulchral slab of blackish stone inserted in the wall of the *atrium* of the Church of S. S. Gervasius and Protasius in Pattana Parūr, Malabar, (in which church Rozius lived and which he surrounded by a wall, since to live either in Cranganore or Angamale was impossible owing to the continual wars), bears an inscription in the vernacular, written in the ancient Tamil-Malayalam characters.

"In the year of Our Lord 1624, on the 18th day of the month of February, at the commencement of the Lenten fast, (according to the custom of the Christians of St. Thomas), at ten o'clock on the night of Sunday, died Bishop Francis in communion with the Holy Catholic Church of the Christians of St. Thomas.

"I myself copied these words at Parūr on the 10th of September 1785.

"Since, however, these words cannot be understood of Francis Garcia, who was consecrated Bishop at Goa in the year 1637, the date assigned for the death of Francis Rozius must be 1624 and not 1617."

Text ⁽²⁾

1. மாத்தோமா [||*] மிசியா பிறந்-
2. திட்ட கதகூரெய்ச மத
3. கும்ப ஞாயெற்று அஉ . .
4. நோய்ம்ப துடங்குன்-
5. ற ஞாளுழ்ச்ச நாள் அ-
6. சத்தமிச்ச பத்த நாழி-
7. க்காய் செல்லுன்றப்போ-
8. ள் சுத்தவாள் காத்தோலிக்-

⁽¹⁾ Taken from "India Orientalis Christiana," p. 64, Edition 1792, by Fr. Paulius, O. D. C; I am indebted to the Very Rev. Fr. Dominic, the Vicar Apostolic of Ernakulam, for the translation and the original. The original runs thus:—"Lapis sepulchralis in atrio ecclesiae S. S. Gervasi et, Protasii in Pottono Parur in Malabarica muro insertus in qua ecclesia Rozius habitavit, et quam muro cinxit, cum ob continua bella nec Cranganore, nec in Angamali degere pisset, sequentem fert inscriptionem lingua vulgari Malabarica, antiquo caractere Tamulico-Februario die decima octava jejuni quadragesimali (more Christianorum S. Thomae) intrante die Dominica hora decima noctes in communicare S. Ecclesiae Catholicae Christianorum S. Thomae in Malabarica episcopus Franciscus obiit."

"Haec verba ego in Parur anno 1785, die 10, Septembris exscripsi. Cum igitur haec de Francisco Garcia, qui nonnisi anno 1637. Goae in Episcopum consecratus fuerat, haud intelligii possint, Francisco Rozio non anno 1617, sed 1624 pro sui obitus anno assignandus est."

⁽²⁾ From inked impressions.

Parur Romo-Syrian Church Inscription of A. D. 1624
(To face p. 299)

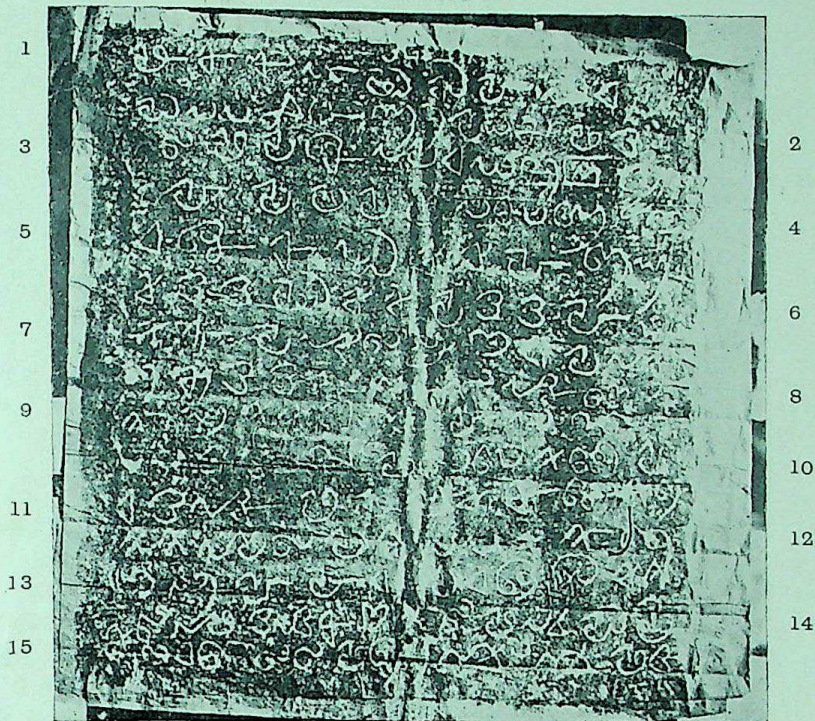


T. A. GOPINATHA RAO SCALE 0.125 HALFTONE BY S. E. PRESS

Minchul Matham Plate of S. 1692 (A. D. 1692) (A. D. 1692)

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Parur Romo-Syrian Church Inscription of A. D. 1624
(To face p. 299)



T. A. GOPINATHA RAO SCALE 0.125 HALF-TONE BY M. E. PRESS

Minchirai Matham Plate of S 1692 (=A. D. 1770) or Ko. 945.

	க	ங	ச	ஊ	ஹ	த	ந	ப	ம	ய	ர	ல	வ	ஐ	ஓ	ஔ		
அ	ய	ந	வ	ஹ		ப	த	ப	வ	வ	வ	அ	வ	ய	த	ந	ம	ம-கந்தை
ஆ	ய	ந		த	த		த	வ	வ	வ	அ	வ	ய	த	ந	ம	ம-கந்தை	
இ	த	ம	வ	த		த	த	வ	வ	வ	ந		த	த		ய	ம-கந்தை	
ஈ		வ														ய	ம-கந்தை	
உ		வ		த		த	த	த	த	த	த	த	த	த	த	த	ம-கந்தை	
ஊ		த				த	த	த	த	த						ய	ம-கந்தை	
ஈ	த	த						த	த	த	த	த	த			ய	ம-கந்தை	
ஊ																	ம-கந்தை	
ஈ	வ	த						த	த	த							ம-கந்தை	
ஊ		த															ம-கந்தை	
ஈ																	ம-கந்தை	

gantha letters: தி. சி. கந்தை = கந்தை. நி. சி. கந்தை = கந்தை. தி. சி. கந்தை = கந்தை. தி. சி. கந்தை = கந்தை.

Minchirai Matham Plate of S' 1692
(To face p. 301)

1
 3
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 13

T. A. GOPINATHA RAO.

SCALE 0.6.

HALF-TONE BY M. E. PRESS

SPECIMENS OF VATTELUTTU INSCRIPTIONS

391

9. கா அக்க . . . பாறு கூ.
10. டட்டத்திலே மலங்கரை ம[ர].
11. தத்தொம்மா நசுருனிகன்.
12. க்க மேலப்பட்டக்காரர்.
13. ன் ஆபா(1)மாற் பெறஞ்சிக்.
14. கு மேத்தெருன் காலம் செய்து [|| *]
15. அன்ற கொல்லம் எரகவுக மத [|| *]

Translation

Mār Thōma. In the year 1621, after the Messiah was born, on Sunday, the 8th of the (solar) month Kurabha, the day on which Lent begins, when ten *nāligas* were past after sunset, the saint, Mār Francesco Melron, who belonged to the Catholic A..... order, and who was the Bishop of the Mār Thōma Nazarins (Christians) of the Malaṅgari (diocese) died. It was in the Kollam 169th year.

PARUR JACOBITE CHURCH INSCRIPTION OF A.D. 1625.

This is engraved round the margin of a stone fountain placed in the Jacobite church at Parūr. It records that it was presented to the church by one Abraham Manucl.

Text (2)

மிசுர பிறந்திட்ட தகவலிடு காலம் விறித்திக ஞாயிற்றில் இ.மா . . கல்லபேரட்டின்
அபிராமானுவன் கொடுத்தா

Translation

In the month of Vrisakham, in the year 1625 after the birth of the Messiah, Abraham Manucl gave this stone fountain.

MINCHIRAI MATHAM PLATE OF S. 1692.

The inscription edited below is engraved on one side of a copper plate preserved in the Minchirai Svāmi's Matham at Minchirai. Being a very modern document, its preservation is good. It is written in a peculiar type of Vatteluttu alphabet and its language is Malayalam. There is practically no difference between *p* and *v*, and *v* and *y* and their secondary vowels. Hardly any distinction exists between *p*, *v* and *y* on the one hand and their secondary *'s* on the other. The letters *śu* and *ṇu* resemble each other closely. The consonant *l* looks like the modern Tamil, *v* whereas *n* is written like *l* of the medieval Grantha. The shapes of the secondary vowels *u* and *i* in this document are unique and are found, so far as I know, in no other records. For the use of the students of paleography a table of the alphabet employed in this inscription is added.

The inscription records an agreement entered into by one Kunṇu Nambūri, with the Svāmi of the Minchirai matham. The Svāmi had deputed one of his disciples, a *śayāsi*, to supervise the *saṃudāyam* of the temple at Viṭṭattūr. This *śayāsi* died and disputes arose about the management of the *saṃudāyam*. Thereupon the Nambiyādiri of Paravār took possession of the *saṃudāyam* and administered it with the Kunṇu Nambūri as his agent. But when eventually the Svāmi resolved to appoint a proper manager for the *saṃudāyam*, he first removed the Nambiyādiri from the management and put in the Kunṇu Nambūri himself. This latter person paid to the matham

(1) Read 'சாபா' ஆய

(2) From inked impressions.

SPECIMENS OF VATTELUTTU INSCRIPTIONS

301

9. கா அக்க . . . யாறு கூ-
10. ட்டத்திலே மலங்கரை ம[ர]-
11. த்த்தொம்மா நசுருணிகள்-
12. க்க மேலப்பட்டக்காரை-
13. ன் ஆபா⁽¹⁾மாற் பெறஞ்சிக்-
14. கு மேத்தெருன் காலம் செய்து [|| *]
15. அன்ற கொல்லம் எராகடுகை மத [|| *]

Translation

Mār Thōma. In the year 1624, after the Messiah was born, on Sunday, the 8th of the (solar) month Kumbha, the day on which Lent begins, when ten *nāligais* were past after sunset, the saintly Mār Francesco Metron, who belonged to the Catholic A.....order, and who was the Bishop of the Mār Thōma Nazarins (Christians) of the Malaṅgari (diocese) died. It was in the Kollam 799th year.

PARUR JACOBITE CHURCH INSCRIPTION OF A.D. 1625.

This is engraved round the margin of a stone fountain placed in the Jacobite church at Parūr. It records that it was presented to the church by one Abraham Manuel.

Text (2)

மிசியா பிறந்திட்ட தசுரூஉரு காலம் விறிச்சிக குாயிற்றில் இ மா . . கல்லபோட்டின்
அபிராமாநவேன் கொடுத்தா

Translation

In the month of Vrischikam, in the year 1625 after the birth of the Messiah, Abraham Manual gave this stone fountain.

MINCHIRAI NATHAM PLATE OF S. 1692.

The inscription edited below is engraved on one side of a copper plate preserved in the Minchirai Svāmi's Maṭham at Minchirai. Being a very modern document, its preservation is good. It is written in a peculiar type of Vatteluttu alphabet and its language is Malayalam. There is practically no difference between *p* and *v*, and *v* and *y* and their secondary vowels. Hardly any distinction exists between *p*, *v* and *y* on the one hand and their secondary *i*'s on the other. The letters *śu* and *nu* resemble each other closely. The consonant *l* looks like the modern Tamil, *v* whereas *n* is written like *l* of the medieval Grantha. The shapes of the secondary vowels *tu* and *tū* in this document are unique and are found, so far as I know, in no other records. For the use of the students of paleography a table of the alphabet employed in this inscription is added.

The inscription records an agreement entered into by one Kunnūr Nambūri, with the Svāmi of the Minchirai maṭham. The Svāmi had deputed one of his disciples, a *sanyāsi*, to supervise the *samudāyam* of the temple at Āvittattūr. This *sanyāsi* died and disputes arose about the management of the *samudāyam*. Thereupon the Nambiyādiri of Paṇavūr took possession of the *samudāyam* and administered it with the Kunnūr Nambūri as his agent. But when eventually the Svāmi resolved to appoint a proper manager for the *samudāyam*, he first removed the Nambiyādiri from the management and put in the Kunnūr Nambūri himself. This latter person paid to the maṭham

(1) Read ⁰ காரன் ஆய

(2) From inked impressions.

a *adivirai* of two thousand ebakrams and bound himself to manage the *samudayam* in a just and honest way. The document is of no historic value but its palaeographic interest is indeed very great.

The following are the names of places that occur in this record :—Minchirai, Avittattur, Kunnur, Kurimur, and Kulikkadu. Of these, Minchirai is situated at a distance of about six miles south of Kulitturai, the head-quarters of the Vilavangodu taluka of the Padmanābhapuram division, of the Travancore State. Avittattur appears to be in the Cochin State. I am unable to identify the other places.

Text ⁽¹⁾

1. ஸுவின் [|| *] சகாப்(ப)தம் தகராசுமே னுமேல் செல்லுந் கொல்லம் காசுமரு
மது விக்ந்தி வருமும் இடபஞாயந்து ௫௨ சக்-
2. சிறவாரே ரோகணிநகரத்திவம் அமாவாஸ்யும் திரகரணவும் ஸகற்ம்ம[வி]த்திய
யோகவும் கூடிய சப தினத்தில் முன்-
3. சிறமடப்புறத்து [மே]லழி[வ]த்து திருமனஸிலே திருமுன்(ம்)பாரே [மேற்படி]
மடப்புறம்வக ஆவிட்டத்தாரு மகாதேவரு சேஷத்-
4. திறத்தில் ஸமுதாய பிறவற்த்தி நோக்குந் குந்நாருநம்புறி எழுதிவச்ச தாம்மிற
சாஸனமாவது [|| *] [மேற்படி] மடப்பிறத்து நிற்தா-
5. ம் நியமிச்சிட்டுண்டாயிருந் குஷித்தான ஸமுதாயம் மறிச்ச ஆ[ளே]ற்றம் [வ]ந்து
பறவ[ரு] நம்பியாதிறிக்கு ஒதுங்கி அ-
6. த்தேகத்தின்தே ஆ[ளா]யி ஸமுதாயபிறவற்த்தி ஞான் நடத்திவரும்போள் ஆ
ஸமுதாயத்தானத்தில் நிற்தும் நம்பியாதிறியே
7. மாற்றி வேறே ஆள் நிச்சயிப்பான் திருமனஸுகொண்டு நிச்சயிச்சதில் [மேற்படி]
ஸமுதாயப்பிறவற்த்திக்கு என்னெ கொண்டு நாலாயி-
8. றம் சக்கிறம் அடியிற தீர்ப்பிச்ச என்றே பேற்க்கு திருவடபாளம் தந்நிறுக்க-
கொண்டு கீழில் நடப்பு யிருந்நதுபோலே ஸமு-
9. தாயத்தானம் காணிச்ச ஆதாரங்கள் எழுதி ஞான் ஒப்பிட்டதில்பின்னே நடக்காரம்
போசனம் செய்யுந் வழிபோக்கனெ கொ-
10. ண்டுமேதேப்பிறுகார சனம்மாராயிரண்டு முத்ததின்ம்மாரே கொண்டும் கணக்கெழுத்-
துகாறனெகொண்டும் ஒப்பிடுவிச்ச ஆதாரம் எ-
11. முத்தும் மற்றுள்ள ஸகல காரியங்களும் திருமனஸிலே பிறதிபுருஷனாய் ஞான்
நடத்தி ஆ வகக்குகல்பிச்ச வச்சிட்-
12. ள்ள அனுபவங்ஙளும் . . . ஸ்ராம சத்தியமாய் நடந்துகொள்ளந்து [|| *]
இத அறியும் ஸாசுநி குறிமுறும் குறிக்காடும்
13. கிடங்ஙழி . . ம் குந்நதும் அ[றி]வன் எழுத்து மடம்வக கணக்கு குமாரனயிலப்-
பனாயன்

Olai document of the Agapparambu Jacobite Church.

(1) From inked impressions

(2) This document uses a peculiar form of the letter *lā*. It is not only from the context that it is read as *lā*, but also from the same form occurring in other records. Compare *lā* occurring in the words *Kālā* in l. 36 and *o palli* in l. 40, of the Chitalar Inscription, p.

7. அலங்கார சிபந்தி சில சூத்திரம்

(1) From the original. The last sentence goes on to the page 100, where it is only stated by the text from the original.

1. The first part of the manuscript is a list of names, some of which are underlined. The names are: John, James, William, Robert, Thomas, Richard, Henry, George, Edward, Charles, Francis, John, James, William, Robert, Thomas, Richard, Henry, George, Edward, Charles, Francis.

[illegible]

SPECIMENS OF VATTELUTTU INSCRIPTIONS

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Text ⁽¹⁾

1. கொல்லம் கூடையுட மத மிதுனஞாயற்றில் எழுதிய பேர்பாட்டவோலக்கரணமாவது மாங்காட்டில்
2. குமாரசன் சிருகண்டத்திருமுல்பாட்டில் கோவிலக்காரியத்திலிவர் அகப்பறம்பில்-
3. ப்பள்ளிக்காரியத்திலொட . நமஞ்சிலாக எழுபத்து முப்பர அச்சம் வாங்கக்கொ-
4. ண்ட கோவிலக்காரியத்திலேக்குள்ள பள்ளித்தாமும் காஞ்சிரக்கோட ரண் - நடபும் வெட்டவும்
5. (வெட்டவும்) படிக்கே போதவிலேக் கண்டமு . ப்பும் இவ்வினம் அச்ச எயுரு-
6. க்கும் பேர் பவிச கழிவுமாகி அம்மார்க்கமே ஈ அச்சகொடுத்த கோ-
7. விலக்காரியத்திலேக்குள்ள

Translation

In the year 926 of the Kollam era, in the month of Mithunam, the following *pér-pāṭṭa olai* was written. The officers of the palace of Kumāraṇ Sirukaṇḍa-Tirumulpāḍu of Maṇṇāḍu, having received from the of the Church at Agapparambil, seventy-three *achchus*, Kaṇḍirakkoḍa (some sort of umbrella), two *nadais* (?), lamp,

(¹) From the original. The fac simile given on the opposite plate is from an eye copy made by me from the original.

